A

PRESERVATIVE

AGAINST

SOCINIANISM.

SHEWING

The Direct and Plain opposition between It, and the Religion Revealed by God in the Holy SCRIPTURES.

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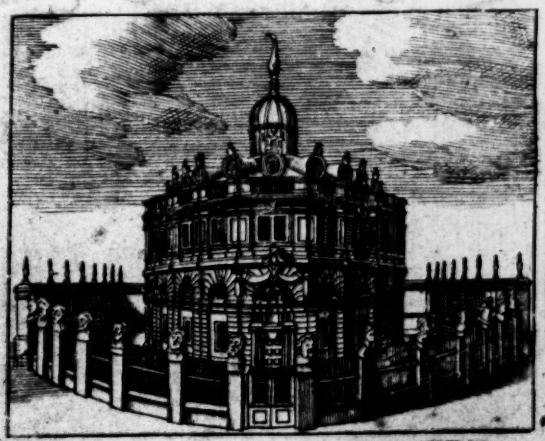
The First Part.



OXON.

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MDCXCIII.

THE

PREFACE.

THO Cuſtome hath in ſome ſort made it neceſſary to entertaine the Reader with a Preface, before he enters upon the peruſal of a Book; ſhewing the Deſigne, and the occaſion of Writing of it; yet in this caſe I hope there will be no need, either to Court his Favour, or Mollifie his Diſpleaſure, for undertaking the Defence of Chriſtianity againſt the Great and dangerous oppoſers of it. For this being the Comon Cauſe in which every man who is called by the name of Chriſt, hath an Intereſt, he may I hope without begging pardon, or if he pleaſe without ſhewing any Reaſon, engage in maintenance of our Holy Religion, Embraced by the whole Church of God, as well as by that of which he is a Member; Againſt all ſuch, who ſhall either openly oppoſe, or ſecretly endeavour to undermine it.

Here every man is a Souldier, and by his Baptiſmal Vow, having bin liſted under Chriſts Banner, is obliged to fight under it, againſt all the Enemies of his Saviour; and ſuch are the pernicious Opinions here repreſented, which carry in their forehead an open, and declared Hoſtility; and direct oppoſition to the Divinity, and the Croſſe of Chriſt. The adverſaries of our Holy Religion have taken the Confidence to publiſh their Impious Opinions, not only without Leave, but in Oppoſition to the juſt Authority, and the known and ſtanding Laws of this Nation: they have revived the Opinions, reprinted the Books of ſome former Socinian Writers, which had almoſt bin

forgotten, but they have taken care to refreſh our memories; and all this hath bin done in defyance to the Govermennt, as well as in the Face of it.

It hath bin as the occaſion of trouble to all Good men, *ſo likewiſe matter of Wonder and Enquiry to all* Conſidering men, *to find the Nation peſterd with ſuch numbers of Socinian Books, which have ſwarm'd all upon a ſuddain, and have bin induſtriouſly diſperſed thro' all parts of the Kingdom, whereby many weak and unſtable Souls have bin beguiled,* and their minds corrupted from the ſimplicity which is in Chriſt.

Who they are, who have bin the ſecret abettors and promoters of theſe Antichriſtian Doctrines as it is variouſly diſcourſed, ſo I ſhall not Curiouſly Enquire; leaſt by Roaving and uncertain Conjectures, the Innocent may be miſtaken for the Criminals. Only this I think is ſo evident, that it may be taken for granted; That ſince there have bin no conſiderable numbers of men formerly, that we know of, who have openly and avowedly *profeſſed the Impious tenents of* Socin. *They muſt have* lain lurking *under ſome other* outward name and profeſſion, *watching the firſt and moſt convenient opportunity to divulge their Opinions, which for ſome juſt and weighty reaſons no doubt, they thought fit for ſome time to ſtifle and conceal. I think there are ſcarce any among us ſo fooliſh as to imagine, that like* Cadmus *his Off-Spring (tho' without doubt the Old Serpent hath had no ſmall hand in this Affair) theſe men ſhould ſpring out of the Ground; or as ſome have fancyed of Woodcocks, that they have dropped out of the* Clouds among us: *it is therefore beyond all doubt, that they have lain hid and diſguiſed under the denomination of ſome other Sect or Party, and Profeſſion.*

But among other perſons or parties concerned in this Affair, it would be a Miracle, *greater then any of late years pretended to be wrought in France for the Converſion of the poor* Hugonots *there, if the Papiſts ſhould not be engaged in it: who never as yet have ſtood by as* unconcerned Spectators, *when any miſcheife was in contrivance againſt our Church: But have always watched, and laid hold on the fitteſt Opportunity, of Sowing and Increaſing* Diviſions *among us; and who have by a late Experiment ſufficiently convinced the World, that they have a much better Knack, at* Unſetling and Diſturbing

Disturbing our Religion, *then in* Eſtabliſhing and Defending thir own.

No queſtion it muſt afford matter of no ſmall Sport and Entertainment to them; to find a Generation of Men, *or* Vipers *rather ſhall I call them, riſen up in their ſtead, who may tho' by different methods, at length perfect that deſign which they have bin long ſince projecting. viz. the Ruine of this poor Church, and the deſtruction of that Holy and Excellent Religion, which by Gods Right Hand hath bin Eſtabliſhed, and hitherto wonderfully preſerved among us.*

But whatever the Cauſes *have bin of this ſuddain Appearance of* Socinianiſme, *or whoever were* the Authors *that have ſecretly and in maſquerade, abetted and encouraged it; much of which lies as yet in the* dark; *the* pernicious effects *of it have bin, and are, at this day too* Viſible. *The minds of men as we ſaid before, throughout the Nation being ſtrangely corrupted;* Infidelity and Scepticiſm *univerſally prevailing. Some deriding all Religion, which they either laugh at as the effect of* Folly and Superſtition, *or deteſt as a meer* Cheat and Contrivance *of ſome Cunning and deſigning men.*

Others profeſs themſelves Enemies to all Revealed Religion, ſpeak opprobriouſly of the Holy Scriptures, deride the Sacred Pen-men of them, aud make but a jeſt of any thing that is ſaid in vindication of their Authority and Inſpiration.

A Third ſort ſeeme to owne, and profeſs to believe the Bible, yet oppoſe, nay not only ſo but Ridicule *all the Great* Myſteries *of our Religion; ſuch as are the Doctrins concerning the Bleſſed Trinity, the Incarnation of the Son of God, the Redemtion of the World by the Merit of his Death and Suffrings; the beleife of which have bin hitherto looked upon to be the Badge and Mark whereby Chriſtians have bin diſtinguiſhed from Jews and Mahometans.*

Laſtly, a Fourth ſort there are (for you muſt know there are ſeveral Ranks and Orders of theſe Enemies of our Religion) who receive the Holy Scriptures as we do, and Believe, at leaſt they tell us they do ſo, all the Great Myſteries of our Faith contained there; but yet at the ſame time they take care to let us know, that the belief of theſe is not neceſſary. *So that whether you are a* Believer or an Infidel *in theſe matters, it makes no great diffe-*

rence; *foraſmuch as the Honour of God, the Welfare of Religion, and the Salvation of your own Soul, is not concerned either one way or other. And if ſo I am ſure no wiſe man ought to* trouble himſelf, *much leſs to give others any Trouble about ſuch* Trifling and Inconſiderable Opinions. *And theſe I look upon to be the greateſt and moſt dangerous of all the forementioned Enemies, foraſmuch as by the Obſervation of all Ages, it hath bin found a much ſurer and ſpeedier way, to ruin any cauſe by* betraying *then* oppoſing *it; and that you may much eaſier guard your ſelf from the* Open Hoſtility *of a profeſſed Enemy, then from the* Treachery and Falſhood *of a pretended Friend.*

To prevent therefore if it be poſſible (and I hope it is not too late to Attempt it) the Growth and Progreſs of that Infidelity *which is to be found in many; That* Coldneſs and Indifference *about the Great and Sacred Myſteries of our Religion, which is to be obſerved in others; All which are the bleſſed effects of Sociniani ſme; and which ſeem to have diffuſed themſelves among all* Orders and Ranks *of men among us, beyond the* Example of former times; *It hath bin Judged an advizable courſe, to ſhew the plain and direct oppoſition, that is between the* Doctrins of Socinus *and thoſe which are revealed by the* Spirit of God *in the Holy Scriptures, and eſpecially in the Writings of the* New Teſtament. *And this, among ſuch eſpecially who have not extinguiſhed all Regard for Religion, may, as it is hoped, be of ſome good uſe, to fortifye them againſt the* Infection *of theſe pernicious Errors, which have already ſpread* like a Gangrene.

Our Writers generally have bin Employed, and that very Commendably, and for the moſt part with great ſucceſs; in vindicating our Holy Religion, from the Bold and Impudent Cavils of theſe Hereticks; and ſo have ſtood upon the Defenſive part. *Now it may be thought, for many good Reaſons, adviſable, to make* an Offenſive War *upon theſe* Infidels; *and to bring it into their own Territories. That is, that the charge of Unreaſonableneſs and Impiety, which they with* Equal Falſhood and Impudence, *have laid at the Door of the Chriſtian Religion; ſhould be retorted upon their New, and Dangerous Opinions; which upon Examination will be found to be* Oppoſite to Piety, Repugnant to plain Reaſon, *and in the concluſion*

clusion such as will conduce to the Overthrow of all true Religion. *And to discover this, (which I hope in some measure is done in them) is the design of these following Papers*; viz. *That the Religion of* Socinus *as opposed to Christianity is both* Impious and Absurd. *So that fairly to* represent *Socinianisme will be the best method that we can take to* Confute it; *and rightly to state the Controversy, will be the speediest way to put an end to it.*

I confess as to the point of Reason, the Socinians *have laid such a claim to it, as if they did intend to* Engross and Monopolize *that to themselves, which yet, tho' in several degrees, is the* Right and Inheritance *of all mankind. And for their attainments in this, they have so magnified themselves, and have bin so undecently as well as unjustly magnifyed by others; that many innocent and well meaning men have bin affraid to enter the Lists with these* Sons of Anak, *these* Champions of Infidelity. *But I dare venture to assure the Reader, he needs not fear to encounter these Gyants upon the* plain Square of Reason, *notwithstanding all their Boasts and Brags of it. And I think it may be easily made out, that in Opposition to some Important Articles of our Faith, upon pretence of their Repugnance to Reason, they have advanced some other positions, so contrary to Reason; that when they come to be compared, I believe it will be found, that there is scarce any thing in Popery, not excepting that* Gross, Fulsome Doctrin of Transubstantiation; *which contains* greater Absurdities, *more opposite to, and incomprehensible by natural Reason. Particularly what they say concerning the* Factitious Divinity of Christ, *is by far more unconceivable then what the Papists aver of the change of the Elements in the Eucharist. And any man that hath abilities to judge of these matters, will upon enquiry find; that it is less Absurd and Impossible, if there are Degrees of Absurdity in Contradictions, and of difficulty in things that are Impossible; that a peece of Bread should be* Transubstantiated into Flesh, *then that a man should be* Transformed into a God.

In short tho Reason be the Idol of these men, yet I must desire to be excused if I do not stand in any great awe and admiration of it: and truly for my own part, I should much rather fear the Malice *then the* Reason *of a Socinian, at any time. And I am affraid*

affraid, that if ever these men (Quod avertat Deus) should gain strength and numbers *among us; they would prove one of the most* Cruel and Sanguinary *Sects, that ever yet disturbed the peace of the Church. It is not to be denied, but that they have in their Writings advanced some parts of Christian Morality to a great height, and have spoke many and deservedly great things, concerning forgiveness of injuries and patience under them, in Complyance with the Commands, and in Imitation of the Example of our Blessed Saviour: But I should be loath to trust a* Socinian *for all that; and if we were forced to make the Tryal (tho I hope we are in no danger of the experiment) I doubt not but we should find,* the forgiveness *of these Men more Implacable then the* Revenge of others: *and that their* meekness and moderation *would have more terrible effects, then the* rage and fury *of the* Arians *and* Donatists, *in ancient times. And that the Reader may not think I utter this without ground, tho I have a* great many, *I will at present offer but* one reason *for my conjecture, and that is taken from their* Bovsterous, Impudent, Scurrilous *way of treating the great and adorable mysteries of our Religion; which shews what usage the* professors of them *would in all likelyhood meet, if they ever had them in their power.*

The Blessed Trinity is by some of them styled Triceps Cerberus, *and the doctrine concerning it they have ascribed to the* Invention of the Devil, *and tell us that it was fetched from* Hell. *Sometimes they will speak very honorably of our Saviour, but at other times, and upon other occasions so reproachfully of his divine nature, that they treat him worse then either the* Jews *or* Romans *who condemned and Crucified him. And tho they pay* divine Honour and Adoration *to him, yet that doth not take of the guilt and impiety of their* Sacrilegious denyal, *and as far as in them lies* Despoiling him of his Divinity; *but herein they transcribe the Copy which the* Roman *Souldiers before mentioend, set them after his Condemnation by* Pilate; *who put a Crown upon his head, and a Scepter into his hand? and yet at the same time they Spit in his Face and Buffeted him.*

One would think that the great and venerable mysteries *of our Religion, entertained by all the Wisest, and Learnedst, and best Men and Churches, in all ages ever since Christianity was first planted in*

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the World; tho they had bin Errors, yet had deserved to be treated with a little more Civility and Respect, *then these men have shewed in their Writings: who have wanted something else besides a good Cause to defend: for they have wanted Modesty and Civility in the Defence of a very bad one; have wanted the Candor and Ingenuity of a fair adversary; and have treated the mysteries of our Faith with such a* Prostitute, *and* Impudent Scurrility; *that we cannot well tell what reply to make to them; except in Imitation of the blessed and meek Arch-Angel* Michael, *we should desire God to Interpose in his own quarrel, and to rebuke the* Blasphemies of these men, *But to have mercy upon the* Blasphemers.

To Conclude all, as there is no danger at present, God be thanked, that we should be frighted *out of our Religion, so I hope we shall not be* wheedled *out of it, by* any of the Artifices *of these seducers who lye in wait to deceive; nor by any other* specious pretenses *that they may make; no not by the* pretense of Peace, *which I know hath sometimes bin offered in their behalfe. I confess peace is a most desireable thing, the blessings that attend it are* so great *that we cannot tell how sufficiently* to value, *and* so many, *that we can scarce* number them. *So that all* humble and truely pious Christians *should be content to part with any thing to obtein it.*

But I must recal that last word, for upon second thoughts *I find it may be too* dearly purchased; *as it certainly will be, when bought at the expense either of* Truth or Justice; *without which,* Peace *tho otherwise the most useful and excellent, would prove one the most pernicious and mischeivous things in the World. And when I speak of Truth I chiefly and principaly mean those fundamental Truths which are treated of in these following Papers, the Belief of which have hitherto bin looked upon by most Christians, to be* necessary to our Salvation: *and if there be any Truths of that Importance I hope every man will consider, that tho Peace be much to be desired, yet that it is not advisable for him to hazard his Salvation to secure it.*

When all is done the reputation of being esteemed a Peaceable and moderate man *will stand a man but in little stead when he comes to appear before the Tribunal of Christ, and there to be charged with the guilt of betraying his Religion, and at the same time, the Souls*

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of them committed to his charge, to endless perdition and ruin. In one word, tho Peace be so great a blessing that a man might be content to lay down his Life, yet no man should lay down his Soul for the sake of it. And tho a Pious man *might in some cases commendably submit* to Death, *yet no* wise man, *nay indeed no man not out of his wits, would* venture upon damnation to Obtain it.

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PRESERVATIVE

AGAINST

Socinianism.

IN all ages ever since the first planting of a Christian Church in the world, God for many wise reasons hath thought fit to exercise it with various and different sorts of tryals. The Apostles who were immediately commissioned by Christ, and sent to teach all Nations, and thereby to bring them over to the belief and obedience of the Gospel, according to the prediction of their blessed Master in the 10*th.* of *Matth.* who had forewarned them of it, met with great and violent opposition, and that both from *Jew* and *Gentile*, who with an extraordinary zeal or rather fury, set themselves to oppress and stifle this new doctrine, if it were possible at its first appearance, and before it had gained much ground and footing in the world.

But besides the open force with which the enemies of it endeavoured to destroy the Christian doctrine, the Apostles and other Ministers of it, met with another and more dangerous opposition from some false brethren, who did not ayme so much at the destruction of the Christian faith, as by some undue mixtures to corrupt the purity of it. Such were the Judaizing Christians, who tho they embraced the doctrine of the Gospel, yet still they retain'd a weighty affection for their old Religion and the law of *Moses*, to the observance of which they thought themselves under an indispensable obligation, and not only so,

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but would oblige all other Converts to the like obſervance; and their zeal in this matter occaſioned no ſmall trouble to the Apoſtles, and diſturbance to the Churches, where they firſt planted the Chriſtian faith, ſee *Acts* 15. and 5. *Gal.* And tho this was a matter of no ſmall concern, and might in the concluſion have proved of dangerous conſequence, yet it was not conſiderable in a manner, if compared with many other execrable opinions and practices, which began very early to be introduced into the Church, by *Ebion* and *Cerinthus*, *Menander*, *Saturninus*, *Baſilides* and *Carpocrates*. Succeeded afterwards by *Valentinus* and *Marcus*, *Marcion*, and *Hermogenes*, and a long train of *Hereticks* ſhall I call them? or *Hobgoblins*; for ſo I think they might well be ſtyled, if we conſider either the darkneſs and ignorance of all religious matters with which they were encompaſſed, or the wild pranks which they played, to the great diſturbance of all good men; who were all deſcended from that ſon of perdition *Simon Magus*, who was their Patriarch and Ring-leader. It were a difficult task to muſter up the names, but allmoſt an endleſs attempt to reckon the ſenſeleſs and extravagant opinions of theſe *Hereticks*; by reaſon of whoſe pernicious ways, the way of truth was evil ſpoken of. For many of the objections of the Heathens againſt Chriſtianity, tho all of them were falſe, yet many of them were taken from the execrable opinions and practices of theſe lewd miſcreants, who thereby brought no ſmall diſgrace upon the Chriſtian Religion, and put no ſmall ſtop to the growth and propagation of it. But not to proſecute this matter any farther, if we deſcend a little lower, we ſhall find that God had no ſooner diſſipated the ſtorm that hung over the Chriſtian Church for ſome Centuries; and put a ſtop to the effuſion of any more of that blood, which without any diſtinction of Age or Sex, was ſpilt like water under the ten famous perſecutions by the advancement of *Conſtantine* to the Empire; but the devil betakes himſelf to new ſhifts: who finding his former methods of cruelty ſo ſignally baffled by the patience and conſtancy of the Martyrs, he begins to play a new, or rather to revive his old game, and ſince he cannot deſtroy the profeſſors of Chriſtianity, he will endeavour to undermine their Religion:

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he had indeed made a vigorous effort, to extinguiſh both the name and memory of the Chriſtian Religion, and to have tore up both the faith and the believers quite by the very roots; but herein he was diſappointed, and therefore he endeavours to compaſs that by ſtratagem, which he cannot effect by ſtorm; and in this method he finds greater ſucceſs then in the former; for being baffled as we ſaid before, in his attempts upon the diſciples of Chriſt, he attacks the doctrine which they embraced: and here *Inimicus homo*, the enemy came and ſowed tares among the wheat; hoping thereby to choke the word, which now he diſpair'd to extirpate. And herein he found fit inſtruments for the execution of his deſign, for taking advantage of the ambition and curioſity, the diſcontent and revenge, and other diſorderly paſſions of *Arius*, *Photinus*, *Neſtorius*, *Eutyches* and others, he ſoon prevail'd with them to aſſiſt him in the project which he had layd, for corrupting the doctrine and thereby diſturbing the peace of the Church. For they preſently broached many dangerous opinions, whereby they did either plainly deny, or ſome other way pervert the doctrines then generally entertained by the whole Church, concerning the natures and the perſon of the ſon of God.

But theſe errors having long ſince bin buried in the weſtern Church, and lay forgotten in a manner with their Authors, were again unhappily revived at the beginning of the Reformation, by the endeavors chiefly of ſome Polanders and Italians in the laſt age, and among them principally of *Fauſtus Socinus*; who having gathered up the dangerous errors of *Paulus Samoſatenus* and *Photinus* chiefly, againſt the divinity of Chriſt, he put them together in one body, together with thoſe of *Pelagius* in the point of original ſin, and thoſe other doctrines which are ſuppoſed to have a neceſſary dependance upon it.

And herein *Socinus* ſeems chiefly to have choſen *Pelagius* for his pattern. For the other Hereticks, I mean *Arius*, *Photinus*, and *Macedonius* being content with the denyal of thoſe fundamental doctrines, concerning the divinity of the Son and the Holy Ghoſt, or with their perticular Errors about the natures and perſon of Chriſt, as *Neſtorius* and *Eutyches*; they did not attend to,

or at leaſt did not draw out thoſe doctrines into all their pernicious conſequences, which might when clearly underſtood, overthrow all the other parts of the Chriſtian doctrine. But *Pelagius* gave us a ſyſteme of his Divinity, and drew out his Errors into a greater length, in oppoſition to ſeveral important parts and branches of our Religion; chiefly that which concerned the doctrine of Original Sin, which naturally lead him into thoſe other dangerous miſtakes, which did by conſequence overthrow the neceſſity of the ſatisfaction made by Chriſt, and the redemption of the world by the merit of his death and ſufferings, as the Fathers, and particularly St. *Auſtin* directly charge him. For he was maſter of reaſon enough to conſider where it was that his firſt Error would naturally lead him, and he was content to follow it, and thereby fell into that Labyrinth of errors, from which with all his skill and ſophiſtry he could not diſentangle himſelf; for when preſſed with the arguments of his adverſaries, and the authority and tradition of the Catholick Church; tho he could and did find as many ſhifts and tricks as any other, to eſcape the force and conviction of truth; yet his former and fundamental error in denying the imputation of *Adams* ſin, and the original guilt and ſtayn of our natures contracted thereby, hung like a dead weight about him, and ſunk him down into thoſe impious opinions which he broached concerning the grace of God, and the liberty and freedom of mans will in religious matters in oppoſition to that Grace. Concerning the nature and efficacy of the Sacrament of Baptiſm, the merit of good works and the juſtification of a ſinner, the nature of Gods law and the poſſibility of ariſing to a ſtate of perfection in this life, by yielding a perfect obedience to it, *&c.* all which having been picked up by *Socinus*, together with what was deliver'd by the other Hereticks, againſt the divinity of the ſon of God, and the Holy Ghoſt, he hath at length given us the moſt perfect ſyſteme of Hereſies, in oppoſition to the doctrine of the Goſpel, in allmoſt all the parts and branches of it, that ever was uſhered into the world. And indeed to give him his due, tho in point of time and ſtanding he was inferior, yet in point of skill and management, that

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is, in the art of Hereſy, he was ſuperior to all that went before him, moſt of whom were but fools and bunglers in compariſon. For many of the ancient Hereticks, had ſeveral extravagant and incohærent notions, which had no more connexion between one another, then the parts of a rope of ſand: ſoe that like a company of mad and hair-brained people, they attacked the Chriſtian Religion with great fury, but it was at randome and without skill; flinging about their mad opinions like wild-fire, with which indeed they did a great deal of miſchief, but it was at all adventures, without order, and as one would imagine, without any certain aime. But *Socinus* comes more gravely and leaſurely to work, and what *M. Cato* ſaid in another caſe of *Julius Cæſar*, * may be applyed to him, *Sobrius acceſſit ad perdendam religionem.* Like a man that had his wits, tho, as many think, not the fear of God about him, he comes more ſoberly and with greater deliberation to deſtroy the Chriſtian Religion: he puts his opinions into better order, his errors are better united, and have as far as the nature of error would allow, for the moſt part a good correſpondence between one another: like a wary and well diſciplined Captain, he puts his arguments into good array, levels his batteries againſt the great myſteries of our Religion, and chiefly againſt the eternal Divinity of the ſon of God: as well knowing that if he can ſucceed in his attempt upon that, he may promiſe himſelf an eaſy and cheap victory over all the reſt of our Religion; and therefore having, as he thinks, effectually overthrown that main and fundamental article of it concerning the ever bleſſed Trinity; he is reſolved to follow his blow, and to purſue his imaginary conqueſt in that point, to the overthrow of all the other parts of the Chriſtian doctrine: he ſaw where *Arius*, *Photinus*, *Neſtorius*, *&c.* were wanting, who having, as was ſaid before, contented themſelves with their particular errors concerning the natures and perſon of Chriſt, as perſons who thought they had done miſchief enough, they ſeemed content with what they had done, and went no farther. But *Socinus* in imitation of his be-

* *Ad evertendam Rempublicam ſobrium acceſſiſſe. Suet.* in Jul. Cæſ.

loved *Pelagius*, enlarged our proſpect into his Religion, and from the principles which he laid down, he drew out his concluſions to a greater length: for having denyed the Trinity, and particularly the eternal divinity of our Savior, with it he could not avoid denying his ſatisfaction, and the redemption of the world by the merit of his death and ſufferings; having diſowned the perſonality of the Holy Ghoſt, the neceſſity of his grace, and the efficacy of his operations upon the minds of men, muſt at the ſame time fall to the ground. Together with theſe he hath publiſhed many dangerous errors concerning the nature and attributes of God, concerning his preſcience and providence in the government of the world, concerning the creation of man and the fall of *Adam*, and that corruption of our natures which is the conſequence of it, concerning juſtification and faith which is the means of obtaining it. Concerning the Church, its nature and the notes whereby it may be diſtinguiſhed from all other ſocieties, concerning the miniſtry and the perſons to whom Chriſt hath committed the care and government of his Church; their diſtinction and authority, to preach the Goſpel, and to exerciſe diſcipline in it. Concerning the Sacraments and the end of their inſtitution, and particularly concerning the nature and efficacy of Baptiſm and the Lords Supper. Laſtly concerning a future ſtate and the condition of men after this Life. To which may be added ſome other doctrines, which doe not ſeeme to have any connexion with the former, but yet are of dangerous conſequence to the peace and wellfare of all civil ſocieties: thoſe I mean which he hath advanced about the power and authority of the Civil Magiſtrate, the Lawfullneſs of war and oaths in a Chriſtian Commonwealth, which have as miſchievous an influence upon the order and peace of States and Kingdomes, as his other opinions have upon Religion.

So that *Socinus* having obſerved what was wanting in the former Hereticks to make their attempts entirely ſucceſsful againſt the Chriſtian Religion; being engaged in the ſame deſign, but in order to make it more effectual, he wiſely reſolved to correct what he thought was amiſs in them: wherefore laying

ing aſide what was more groſs and abſurd in the wilder and more extravagant opinions of the ancient Hereticks, and ſupplying the defects of the more ſubtile and refined who came afterwards; he and his followers have at length given us a body of their divinity, more compleat in its kind then ever the world was bleſſed with before their time. Not but that in ſpight of all their art and skill, ſuch being the fate and folly of error, they cannot avoid, eſpecially in the defence and maintenance of their opinions, falling into many and thoſe very plain contradictions. Upon the whole matter I think it may be reaſonably doubted whether *Socinus*, any more then that grand Impoſtor *Mahomet*, may be properly called a Heretick, as being the Founder of a new Religion, rather then the Author of a new name and ſect among Chriſtians. For as the Alcoran of the former, is, as we are told, a fardel of errors and abſurdities ariſing from the impure mixture of Chriſtianity, *Judaiſm* and *Paganiſm*, together with ſome idle and extravagant notions of his own; ſo the doctrine of *Socinus*, ſeems to be a compoſition of the errors of *Arius*, *Photinus*, and *Pelagius*, *&c.* together with ſome additions of his own, not indeed ſo ſeemingly abſurd, as thoſe of *Mahomet*, but I am afraid no leſs dangerous to the Chriſtian religion; of which he hath retained only the name together with the empty ſound of the words; but with ſuch falſe gloſſes, ſuch forced and malicious interpretations, as have quite deſtroyed the true notion, as the whole deſign of the Goſpel: in oppoſition to which he hath given us a kind of natural and new religion, not ſuch as the ſpirit of God hath revealed in his word, but ſuch as his own carnal reaſon ſuggeſted to him, in oppoſition to that revelation. And that this may not be looked upon to be an uncharitable becauſe a groundleſs charge; I ſhall lay before the reader a ſcheme of the religion revealed by God in Holy Scripture, and particularly that publiſhed by Chriſt and his Apoſtles in the writings of the New Teſtament, and which hath bin embraced by all ſound Chriſtians in all ages of the Church, from the firſt planting of one in the world, to this day: Together with another of the new, or newly revived opinions of the Socinians: that by comparing

comparing of both, he may be able to make a judgment of what is here ſuggeſted, which upon examination I hope he will find to be agreeable to truth, and not contrary to charity. And firſt as it is fit, we ſhall begin with the great object of our religion, Allmighty God: in the knowledge and worſhip of whom, together with an obedience to his commands, conſiſts the entire nature of religion. And here upon enquiry I believe we ſhall find, that what the Scriptures have revealed concerning the nature of God, is widely different from the account which *Socinus* and his diſciples give us of him.

As to what concerns the nature of God, the Scriptures propoſe him to be conſidered two ways by us., 1. Abſolutely in his glorious and eſſential attributes, or 2*ly*, Relatively in the great and adorable myſtery of the ever bleſſed Trinity.

Firſt, if we conſider God in his Attributes, we ſhall find that the firſt great, and if I may ſo call it, fundamental attribute which the Scriptures reveal, and indeed natural reaſon dictates concerning him, is the unity of the Godhead, Deut. 6. 4. *Hear, O Iſrael, the Lord thy God is one Lord.* Deut. 32. 39. *See now that I, even I am he, and there is no God with me.* 1 Cor. 8. 5. 6. *For tho there be that are called Gods, whether in heaven or in earth,* &c. *But to us there is but one God the Father of whom are all things.* 1 Tim. 2. 5. *There is but one God, and one Mediator between God and man,* &c.

Here undoubtedly it will be ſaid that the Socinians are beyond all ſuſpition orthodox, all their ſtudies and labors being employed in aſſerting and vindicating the unity of the Godhead in oppoſition to the doctrine of the Trinity, which according to their apprehenſions muſt infer a plurality of Gods. But for all their boaſts concerning this matter, and aſſuming to themſelves upon that ſcore the name of Unitarians, we muſt not be too haſty in acquitting them from the imputation of Polytheiſm; for tho they deny the eternal generation and divinity of Chriſt, and ſay that he had no exiſtence before his being formed in the wombe of the Virgin, and appearance in the world; and that the being which he then had was purely humane: yet after his reſurrection from the grave, and his aſcenſion

aſcenſion into heaven, they ſay that God the father as the reward of his obedience and ſufferings, exalted him to the honour and dignity of a God; not indeed to be the ſupreme and eternal God, but however *deus verus*, a true God, diſtinct and ſeparate from his Father; and *Socinus* takes it ill of his adverſaries, that they ſhould charge him with denying Chriſt to be God [1], and complains againſt them that will not be brought to confeſs and worſhip him [2], for their Lord and God, who was once a weak and infirm man: and herein he ſaith the power and goodneſs of God was diſcovered, and his admirable wiſdom diſplayed, in extolling and deifying this man, beyond what we can imagin [3].

And to the objection that might be made againſt this opinion, as that which did unavoidably infer a plurality of Gods, *Wolzogenius* will tell you, that if by two Gods you mean one of whom are all things and we in him, and one by whom are all things and we by him, we are ſo far ſaith he, from being aſhamed of worſhiping two ſuch Gods, that we rather glory in it [4]. But if it ſhall be farther ſaid, that to do them right, they acknowledge but one ſupreme God by nature, and that Chriſt is only a God by Appointment and Office, not, *natus* but *factus*, not born but made, and deifyed after his aſcenſion, by a communication of the divine power, wiſdom and goodneſs to him.

I Anſ. that this is ſo far from abating, that it rather encreaſes the difficulty, and makes the *Socinian* notion both abſurd and impious, as may be ſhewn more at large hereafter, when we come to lay the charge of Idolatry at their door. Indeed one would think it ſhould be a debaſing of the name and honour that is due to God, to give either of them to any but him that is ſo from all eternity; the ſame *Wolzogen.* will tell you, you may if you pleaſe, reproach them for ſo doing, but he values it not a ruſh, *nos non erubeſcimus*, we are not

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1 *Quaſi nos Chriſtum verum deum eſſe negamus, quod tamen à nobis non fit*, Socin. oper. Tom. 2. p. 645. 2 *Ut pro Deo ac Domino ſuo venerentur*, p. 631. 3 *In eo homine ſupra quam dici poteſt extollendo & deificando*, Ibid. 4 *Ut potius id gloriæ nobis & laudi ducamus*, Wolzogen. Prolegom. in Evangel. Johannis cap. 8. *de vera divinitate Chriſti.*

aſhamed to own that we worſhip *deum factum vel factitium*, a made God; not made indeed by a Goldſmith or Ingraver, *ab aliquo ſculptore vel aurifabro*, but they acknowledge with St. *Peter* Acts 2. 36. *that God hath made Jeſus who was crucifyed Lord and Chriſt*, that is, ſaith he, *deum eximium fecerit*, hath made him a great and eminent God. *Ibid.*

If this be not enough, if you pleaſe to conſult *Smalcius*, he will give you all the ſatisfaction that you can poſſibly deſire further in this matter. For firſt, he will tell you, that whereas the Scriptures aſſure us that there is but one only true God, yet that muſt be taken *ſano ſenſu*; not as if there were no other true God beſides God the Father, but that there is none that is God; *eodem prorſus modo*, juſt in the ſame manner as he is [1]. For otherwiſe the thing is certain and paſt all doubt, that there are more true Gods then one; and let the Inſpired writers be never ſo poſitive, yet he and his friends can and will with equal confidence advance this contrary poſition, that the true God is not one only God [2]. Nay it is not an indifferent matter, but a truth which they firmly believe and earneſtly contend for [3]. And therefore pronounce it without any hæſitation, that there are more true Gods then one.

And indeed they have reaſon to contend earneſtly for this opinion, if it be true what he ſaith in the ſame place, that to acknowledge and confeſs, and adore one only chief and ſupreme God, is purely *judaical*, and a *renunciation of the Chriſtian Religion* [4]. Here he ſpeaks as home to the point as you can poſſibly deſire, and it is enough in all conſcience. Thus whereas the Scriptures tell us there is but one God, the *Socinians* ſay there are two; one God by nature, another by grace,

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1 *Quod vero Deus ille unus qui pater eſt, ſolus verus dicitur, id non ideo fieri dicimus quod nemo alius præter Patrem deus verus ſit, ſed quia nemo alius præter Patrem, iſto prorſus modo deus verus ſit, quo ille eſt.* Smal. Exam. Cent. Err. p 4. 2 *Certiſſimum eſt quod non unus tantum verus Deus ſit.* Ibid. 3 *Contendimus & firmiſſime docemus eſſe plures Deos præter unum. Eoſque veros.* Refut. Smigl. de Novis Monſt. Nov. Ar. p. 14. 4 *Tantum unum ſummum deum agnoſcere, unum tantum naturâ Deum Colere, unum tantum Independentem Deum confiteri, eſſe Judaicum quiddam, & ab negationem Chriſtianæ Religionis.* Ibid. p. 16.

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one Supreme, another Inferior, one Greater, another Leſſer, one Elder and eternal, the other a junior and modern God: and this by *Socinus* is made the great myſtery of the Chriſtian Religion, greater indeed if true, and more incomprehenſible then any other, or then all the other ſtupendous and adorable myſteries of our Faith put together.

Now as the *Socinians* ſay there are two Gods; ſo if you believe *Curcellæus*, he will confidently tell you there are three; who tho he be no *Socinian*, yet he agrees perfectly with them in *allmoſt all* their other Errors, except that which concerns the doctrine of the Trinity, where he hath a peculiar notion of his own, diſtinct as he tells you both from *Arius* and *Socinus*: for he makes the Son and Holy Ghoſt to have a divine nature communicated to them from all eternity, but yet ſuch that is different in each of them, ſo that they are three diſtinct divine beings. And to the objection made by *Mareſius*, that this notion muſt inevitably imply that there are three Gods; he Anſwers, that if by three Gods, be meant three ſpecifically diſtinguiſhed from each other, he diſowns any ſuch diſtinction between the perſons of the Trinity; but if by three, be meant three perſons agreeing in the ſame common nature, yet numerically diſtinguiſhed in each of them, it is that which he owns and earneſtly contends for; that the Father, Son and Holy-Ghoſt, are as much three Gods as *Peter Paul*, and *John*, agreeing in the ſame common nature are three diſtinct men. And if you believe him, he will tell you the ancients were not afraid of the imputation of *Poytheiſme*, in this ſenſe; and to think of the ſame individual nature being communicated to three perſons, was a notion that never entered into the heads of any of the Fathers, in their diſputes againſt the *Arians*, as being againſt both Reaſon and Religion. *Curcell. Diſſert. prima de vocibus Trinit. &c. cap.* 105. *& deinceps.* And *Limburg*, who publiſhes and recommends him to the world, I ſuppoſe is of the ſame opinion.

The 2*d* Attribute which the Scriptures aſcribe to God, is his immenſity and omnipreſence, aſſuring us that his nature is infinite, and conſequently that it cannot be confined to any

place, or circumſcribed within any limits. Tho he is peculiarly and eminently reſident in Heaven, yet *Solomon* will tell us that *Heaven, and the heaven of heavens cannot contein him*, 1 King. 8. 27. and the *Pſalmiſt* puts the queſtion, *Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence? If I aſcend up into heaven, thou art there: if I make my bed in hell, behold thou art there alſo.* Pſ. 139. 7, 8. So St. *Stephen*, Act. 7. 48. *the moſt High dwelleth not in Temples made with hands*, that is, is not confined within thoſe limits, as many of the Heathens thought their Gods were, for, *as ſaith the Prophet, heaven is my Throne, and the earth is my footſtool.* And indeed not only the infinite nature of God, but the belief of his providence neceſſarily ſuppoſes it. Upon which account we are ſaid *in him to live, and move, and have our being*, Act. 17. 28. foraſmuch as he *is above all, and through all, and in all.* Eph. 4. 6.

Now in oppoſition to this important Truth, which is not only revealed in Scripture, but dictated by the light of nature, and acknowledged upon that ſcore to be ſuch, by all ſober Heathens, as well as by ſound Chriſtians; the *Socinians* will tell you, that God is not infinite in his Eſſence, or Nature, but that he is ſo confined to the Heavens, as not to be ſubſtantially preſent elſewhere, or not to fill any places out of thoſe limits. And therefore when urged with thoſe places of Scripture, which ſay that God *fills Heaven and Earth*, and that he is *every where preſent*, Jer. 23. 24. Pſ. 139. They anſwer, that they muſt be Interpreted, only with reſpect to the vertue, power, and operations of God, which extend to the remoteſt places where he is not eſſentially preſent [1]. As the Sun, which is the Inſtance ſome of them give us to illuſtrate this matter, is confined to the Heavens, and indeed takes up but a ſmall roome there in compariſon, yet may be ſaid to be, *ubique terrarum*, becauſe he diffuſes his Light, Heat, and other Influences, to

1 *Ea verba*, ſpeaking of thoſe words *Jer.* 23. 23 Am I a God at hand, and not a God afar off. *Suadere videntur, ipſius Dei ſubſtantiam non ubique pariter præſentem eſſe, & ſic eam non eſſe immenſam ſive infinitam, quamvis ubique tamen ſua virtute & providentia ſit ipſe Deus præſens.* Socin. *de Dei eſſentiæ Cognitione* p. 68. *vid.* Crellium, cap. 27. *de Dei Immenſitate & Omnipræſentia.*

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the remoteſt parts of the Earth. But of this Attribute more hereafter.

3*d* Attribute aſcribed to God in Scripture, is his omniſcience, whereby he knows all things paſt, preſent, and to come, which knowledge of his extends it ſelf not only to all things and perſons, but likewiſe to all their actions and the effects of them, and together with them views the ſecret ſprings and principles of thoſe actions, diſcerning the deſigns and contrivances of men, and all the thoughts and intents of the heart, *There being no creature that is not manifeſt in his ſight, but all things are naked and open to the eyes of him with whom we have to do*, Heb. 4. 13.

What our Tranſlation renders open, is more Emphatically expreſſed in the Greek, Τετραχηλισμένα, all things are as it were diſſected and anatomized, the very inſide of all things are laid open to his view. What is lodged in the darkeſt corners and deepeſt receſſes of the Soul, cannot be hid from his ſight, whoſe eies are in every place like a flame of fire beholding the evil and the good. Nay this knowledge is of ſo vaſt an extent, as to comprehend within its mighty compaſs, not only things paſt and preſent, but likewiſe all things to come; for his duration being commenſurate to all the parts of time, he doth not meaſure things as we do, by firſt and laſt, but all things preſent and to come, are open to him at one view, *with whom a thouſand years are but as one day, and one day as a thouſand years* 2 Act. 3. 8. Nay not only thoſe things which are properly future with reſpect to any neceſſary cauſes of their production, but even thoſe which are moſt contingent, as depending upon the ſpontaneous motion of mens free will; all ſuch actions, together with the moſt caſual events, as well as remote conſequences of them, are the objects of Gods knowledge, who doth not only diſcern our Intentions and deſigns whilſt they are *in fieri*, in the time of their hatching and framing in the Soul, but antecedently, long before the mind comes to any determination, he underſtands our thoughts afar of, *Pſ.* 139. 2.

And of this beſides the plain declarations of Scripture, the predictions that have bin made by God of the moſt contingent and fortuitous events are an Argument that one would think ſhould

place this truth beyond all contradiction: It being that which God Allmighty made choice of, to vindicate the honour of his divine nature and perfections, in oppoſition to the vain claime that was laid to them by the dull Idols of the heathens, and their more ſtupid worſhippers *Eſay.* 41. 22. *Let them bring forth and ſhew us what ſhall happen, let them ſhew the former things what they be, that we may conſider them, and know the latter end of them, and declare us things for to come. Shew the things that are to come hereafter that we may know that you are God.*

It is true this knowledge of God as it extends to things to come, is too wonderful for us, we cannot attain to it: and therefore if we think to meaſure his knowledge by our own ſhallow conception of things, we ingage in a task more abſurd and ridiculous, then if we ſhould attempt to take up the waters of the Ocean and incloſe them in the hollow of our hand.

And of this abſurdity are the *Socinians* guilty, who will by no means be brought to acknowledge this great truth; for tho when you come to diſcourſe with them upon this ſubject, they will tell you, they allow God to be omniſcient, and that he knows all things; yet you muſt not be too haſty in taking an advantage of that conceſſion. You muſt give them leave to explain themſelves; God knows all things, That's true, but with this limitation, *quatenus ſunt ſcibilia*, as far as they are capable of being known. But future contingencies muſt be excluded out of that number, having no being either in themſelves, or in any certain or neceſſary cauſes of their production; and therefore are no more the object of any, even divine knowledge, then darkneſs is the object of ſight: your eyes may as ſoon be dazled with one, as your underſtandings be affected or receive any Impreſſion from the other.

For Gods knowledge ſay they, is agreeable to the nature of the things known; which may in ſome ſenſe be true, but is a truth ill applyed by them, when they tell us, that God knows things that are *certain*, as ſuch that *ſhall* come to paſs; things that are *likely*, he conſiders as ſuch that *may probably* come to paſs; things that are *barely poſſible*, as depending upon the arbitrary, and therefore uncertain determinations of mens

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free will, he knows as *poſſible*, that is, they may or may not come to paſs, but whether of theſe two ſhall happen, that is ſtill a *ſecret* even to God himſelf; whoſe divine knowledge cannot arrive to the knowledge of ſuch future contingencies, of which according to the known *maxime*, there can be no certain or determinate truth or falſehood.

Perhaps you will ſay this *maxime* is true, with reſpect to ſecond cauſes, and any *created* knowledge, but not with reſpect to the knowledge of God, to whom the moſt *caſual* events are preſent, and therefore certain; for as much as he foreſees which way men will freely determine their own choice, either in acting, or forbearing to act, in doing this, or doing the contrary. And without this preſcience we cannot well imagine how God ſhould be able to governe the world, and particularly Angels and Men, in whoſe actions and the event of them, his own glory is ſo eminently concerned.

The *Socinians* will tell you all this is a great miſtake, and that ſuch a notion of Gods knowledge is ſo far from being neceſſary to his providence, that it is derogatory to the freedom of mens will, and thereby leads to the diſhonour of God, and the overthrow of all Religion, which *Crellius* endeavours at large to prove *Lib. de Natura Dei cap.* 24. *de Sapientia Dei.*

And after he hath taken ſome pains to ſhew that this omniſcience is oppoſite to reaſon, he comes to ſhew its repugnance as he thinks to the plain declarations of Scripture, and what he and his Maſter ſay upon this head, and upon that which follows, it will be worth our while a little to enlarge upon, foraſmuch as it will help to give us a true Idæa of *Socinianiſm*, which tends plainly to the diſhonour of God, and in the concluſion to the overthrow of all natural as well as revealed Religion.

Now the places of Scripture which he quotes to this purpoſe, are thoſe which ſpeake of Gods waiting for the amendment and repentance of ſinners, as he doth in that remarkable manner *Eſay.* 5. 4. *What could I have done more for my vineyard, that I have not allready done to it, and yet when I expected it ſhould bring forth grapes, it brought forth wild grapes?* and v. 7. *When he looked for judgment, behold, oppreſſion; for righteouſneſs be-*

bold

hold a cry [1]: How ſaith he could it be ſaid either with propriety or truth, that if God had foreſeen their *obſtinacy*, he could have waited and hoped for their *amendment*. He farther refers us to two other places, to *Gen.* 18. 21. Concernig *Sodom*, and to that concerning *Abram Gen.* 22. 12. this is certain ſaith he [2], That God here by a new and an extraordinary experiment, made a diſcovery of the faith and piety of *Abraham*, which he was not certain of before he made this tryal of it: And of the execrable Impieties of the *Sodomites*, which he would ſcarce believe they could be guilty of, till he came down from Heaven on purpoſe, and made as it were his own eyes the witneſſes of the truth and certainty of thoſe matters.

For a further confirmation of his opinion, he cites thoſe places of Scripture where God is ſaid to tempt *Abraham*, that is, to make a tryal of his obedience, *Gen.* 22. 1. and ſo thoſe other *Deut.* 8. 2. *Judges* 2. 21. where God is ſaid to have lead the Children of *Iſrael* in the wilderneſs forty years, to prove them, and to know what was in their hearts, and whether they would keep his commandments or no: and to have left of the *Canaanites* in the land, declaring his reſolution not to drive them out thence, that he might prove *Iſrael*, whether they would keep the waies of the Lord as their Fathers did or no. From all which he concludes that he muſt be *pertinaciſſimus*, extreamly obſtinate that ſhould oppoſe his opinion, which if you believe him [3], is ſupported not only by the evidence and ſtrength of reaſon, but by the Authority of Holy Scripture [4].

What *Crellius* here ſaith againſt Gods preſcience, he learned from his Maſter *Socin. Prælect. Theol. Cap.* 8. *p.* 585. Where the Maſter goes farther then the Schollar in aggravating the inconveniences that muſt attend the notion of preſcience; for from hence ſaith he it muſt follow, that many things are aſcribed to

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1 *Quo enim pacto poteſt quiſpiam dici id expectare, quod non eventurum planiſſime intelligit, imo jam reipſa videt*, Ibid. 2 *Deum novum quoddam & inſigne experimentum, illic quidem impietatis Sodomitæ videre voluiſſe, hic vero pietatis Abrahamicæ vidiſſe, quod antequam fieret, plane certum & exploratum non erat.* 3 *Non modo Evidentiſſima & plane cogente ratione nititur, ſed & ſacrarum literarum auctoritate ſtabilitur.* 4 Crell. Ibid.

God

God in Scripture either *falſely*, or elſe muſt ſuppoſe him guilty of ſuch *imprudence* [1], which we cannot imagine any man could be lyable to, except he were *ſtark mad*. And then quotes the places before cited by *Crellius*, and to them adds *Num.* 14. 12. *&c.* where God ſware that the *Iſraelites* ſhould not enter into the Land of *Canaan*, which yet he ſware to their forefathers he would give them, and he did once really intend to put them in poſſeſſion of it, but their murmurings and rebellions cauſed him to alter his reſolution.

Now if God had *foreſeen* the diſobedience and impieties of the Children of *Iſrael* which moved him to change his purpoſe concerning them, in promiſing to bring them into the Land of *Canaan*, and confirming that promiſe with an oath; he muſt have acted, ſaith this *Bold man*, ſo, as we cannot ſuppoſe any man to have acted, that was not *quite out of his wits* [2]. But now againſt all this, the foretelling of future events, even ſuch as are moſt contingent, as depending upon the intire freedom of mens will; and the numerous as well as plain predictions of theſe matters which ſtand upon record in the book of God, one would think ſhould be an *unanſwerable objection*. And it ſeems it was ſo with *Epiſcopius*, who though he agrees too well with *Socinus* in many of his other *looſe and dangerous* notions concerning the *nature* and *attributes* of God, yet here he leaves him, and declares himſelfe of a contrary Opinion, being chiefly induced thereunto from this Argument of predictons.

But yet to mollify the matter, and to give as litle offence as might be, to a party whoſe favor he courted, he tells them and us [3], that it was but a ſmall matter about which they differ'd, which ſhould break no ſquares between friends; for tho he affirmed, and they denyed, yet the [4] matter of the diſpute was purely problematical, which had divided the opini-

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1 *Quæ ne in hominem cadere poteſt, niſi plane dementem.* Ibid. 2 *Quis ex hominibus ita amens eſt, ut juret ſe aliquid facturum, quod ſe facturum minime eſſe, jam probe noverit.* Ibid. 3 Lib. 4. Inſt. Th. cap. 18. 4 *Inter Eruditiſſimos Theologos Lis adhuc ſub judice eſt.* Ibid.

ons of the moſt learned Divines, but never to that day had received any determination; [1] That there was not one Chriſtian in a thouſand had any knowledge of it; in ſhort, [2] that it was ſo triffling and inconſiderable a matter, that neither Religion nor the worſhip of God was at all concern'd in it. But what *Epiſcopius* could not do, *Socin.* hath done, or at leaſt hath attempted the doing of it; *viz.* the reconciling the truth of Gods *predictions* with the denyal of his *preſcience*, and it is worth our while to heare what he ſaith upon this occaſion.

1. Then, ſometimes Gods predictions are no more then his *warnings*, *Potius monet quem prædicit*, Socin. præl. Th. cap. 10. God dealing with *men*, as men ſometimes deal with *Children*, telling them that they will do ſuch and ſuch ill actions, to deter and ſhame them from ſo doing, *Solemus nos cum puerum ab aliquo errore committendo deterrere volumus*, &c. Ibid.

2. God foretells ſome actions, and particularly ſome wicked actions, not as if he knew they would certainly be committed by evil men, *Quia ea certiſſime futura noſſet, ſed quia ſic plane veriſimile erat*, Ibid. but becauſe it was very likely they ſhould be ſo: that is, what we call a *prediction*, and what the Scriptures without any limitation delivers as ſuch, *Socinus* accounts but a *conjecture*, it is a *probable gueſs*, of what *may* likely come to paſs; But what may come to paſs, *may* likewiſe not come to paſs, and ſo for all their *confidence*, the inſpired writers, and what we cannot think of without horror, the Holy Spirit that directed them might be miſtaken. But foraſmuch as theſe two former Anſwers may ſerve for ſome predictions, but cannot give a reaſonable Enquirer juſt ſatisfaction as to others, which are ſo plain that the force of them cannot be thus eluded.

Therefore once for all to put an end to this objection, and you may well imagine he was hard *preſſed*, before he would betake himſelf to this *laſt*, and in him a *deſperate ſhift*; he is forced to take ſanctuary at thoſe very decrees of God, which at other times he oppoſes with all his might: like a *Malefactor* when cloſely purſued, and finding no other way of

1 *Vix credo milleſimum Chriſtianum dari qui ſcientiam hujus rei habeat.* 2 *Abſque hujus ſcientia, religio cultuſque divini numinis, apud innumeros hominum Miriadas ſantus tectus conſtat.* Idem ibid.

eſcape

eſcape, he flies for *protection* to thoſe very *Altars*, which at other times he hath ſo often profaned by his crimes.

For ſaith *Socinus*, the things which God foreſees, are either good or evil; if good, he may abſolutely decree what is ſo [1], and make that neceſſary which otherwiſe would be but indifferent: nay he may impoſe a neceſſity upon the Wills of men, and make them to do and chooſe what is good [2]. Now this is downright Calviniſm, and if you had a mind to believe it to be true, yet the Socinians themſelves, and the Remonſtrants their friends, will furniſh you with ſuch Objections againſt the belief of it, that to them at leaſt they muſt be unanſwerable. For it is a *known* and an *avowed Principle* among them both, Firſt that where there is neceſſity, there is no religion; and conſequently neither good nor evil [3]. If our actions proceed not from freedom, they loſe their nature, and may be any thing elſe, but cannot be vertue and vice, foraſmuch as *neceſſity* takes away the *diſtinction* of actions good and bad [4].

2. That Freedom and Neceſſity are ſo oppoſite one to another, that Omnipotence it ſelf cannot reconcile them, foraſmuch as they are plain contradictions, and terms that deſtroy each other [5]. That neceſſity robs you not only of your freedom but of your will it ſelf, to which freedom is ſo neceſſary, that without it is no will, it being an eſſential property of it, *proprium quarto modo*; and to ſay that the Will can ſubſiſt without its property, that is it's *eſſential liberty*, is *abſurditate ipſa abſurdius* [6]. Now let us put both theſe things together: there is no Religion, conſequently neither Good nor Evil, Vertue nor Vice, where there is neceſſity; and yet *nihil prohibet*,

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1 *Si teſtimonium loquitur de bonis operibus certo prævifis, ſine dubio Deus ipſe decrevit.* Socin. Præl. Th. cap. 10. p. 549. 2 Crell. cap. 24. de ſap. Dei. 3. *Hoc eſt peſſundare religionem, quæ nulla proprie eſt ubi eſt neceſſitas.* Smalc. contra Swigl. cap. 12. 4. Crell. cap. 24. de ſapientia Dei p. 204. *Ubi talis neceſſitas eſt, nec ullum verum peccatum eſt, nec meritum pœnæ. Ubicunque neceſſitas dominatur ibi religioni non eſt locus.* Examen. cenſuræ cap. 7. p. 82. So ſay the Remonſtrants. 5 *Quod neceſſe eſt, hominis libertatem à ſe pœnibus excludit.* Socin. Præl. Th. cap. 8. *Arbitrium libertatem in ſe continet quam ſi demas, arbitrium eſſe deſinet.* Crell. de volunt. Dei cap. 21. p. 139. *Qui neceſſario vult & agit, is libero arbitrio præditus non eſt id.* cap. 24 de ſap. Dei. p. 206. 6 Exam. Cenſuræ Conf. Remonſt. cap. 6. p. 76.

ſaith *Crell.* nothing, conſequently neither religion, nor the nature of good and evil hinders, but that God may abſolutely decree things good to be done [1], and decree them ſo as to become neceſſary by vertue of that decree.

Again, the Will cannot be *neceſſitated* in any of its actions, foraſmuch as this would deſtroy its freedom, which is a fundamental radical property of it, and cannot be ſeparated from it without deſtroying the Will it ſelf: And yet God can *impoſe a neceſſity* upon the *wills* of men of chooſing this thing or another [2]: and *Socinus* will tell you, that God uſually leaves the *wills* of men to their freedom, *except* it be when his judgments require him to lay them under a neceſſity [3]. Now how ſhall we reconcile theſe ſayings, which to us poor Chriſtians ſeem to be plain contradictions, and therefore impoſſible to be true. But *Socinus* is not only a great admirer of reaſon, but a great maſter of it too; and therefore by the help of a diſtinction, he doubts not but to bring himſelfe fairly off; for in the forementioned place, having in order to give an account of ſome of the predictions of Scripture, bin forced to bring in the *Decrees* of God into his aſſiſtance, which could not one would think, but *entrench upon the freedome* of mans will, by making all actions ſubject to theſe Decrees neceſſary; he gravely tells us, and we are beholding to him for the diſcovery; That notwithſtanding his Decrees, God hath left man entirely to his liberty; for beſides the direction and goverment of his *external actions which indeed God hath reſerved* to himſelfe, he hath left every thing elſe in the power of mans will [4]. That is, when you ſay a man is a *free Agent*, you muſt diſtinguiſh between the *inward* and *outward* Act, between *chooſing* and *dooing*; in the former ſenſe a man is entirely at liberty, for what can be freer then thought, who can lay a reſtraint upon mans will, or ſhakle his deſires?

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1 *Nihil prohibet quin Deus ſimpliciter bona fieri decernat.* Crell. de ſap. Dei p. 210. 2 *Poteſt neceſſitatem homini imponere hoc vel illud volendi.* Ibid. 3. *Deus voluntatem liberam eſſe ſinit, niſi quando ut ei neceſſitatem afferat, ejus judicia requirant.* Socin. Prælect. Th. cap. 7. p 544. 4 *Voluntas hominis ad Extremum uſque eſt plane libera, adeo ut præter ipſum factum Externum, omnia in ejus ſunt poteſtate.* ibid.

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the decrees of God, can put no force upon theſe, and here *Sapiens dominabitur aſtris*; they only governe mens *outward actions*, which may indeed become thereby neceſſary, *but that's no great matter*; *animus cujuſque eſt quiſque*, the *mind* is the nobler part, let a man but aſſert the honour and dignity of that; and he need not be much concerned what becomes of his *outward* actions. But againſt this it may be objected, that a great part of Religion conſiſts in the practiſe of many External actions of *Piety* towards God, *Juſtice* and *Charity* towards men; and if theſe are not free, they are no longer Acts of Religion, any thing elſe but not Vertue and Vice as was ſaid before. To this he will tell you, that God meaſures mens Obedience or Diſobedience reſpectively, not by the *External Fact*, but by the *Internal Actions and conſent of the Will* [1].

Which tho' in ſome ſenſe, and with a juſt limitation may be true; yet as it is here brought in by him, to ſerve his preſent purpoſe, is a very *looſe and a dangerous determination*; in ſhort this whole matter as it is ſtated by *Socinus*, is lyable to very many and thoſe unanſwerable exceptions.

For 1. whereas he ſaith the will even to the laſt is entirely at liberty, tho the external actions are ſubject to the decrees of God, and thereby become neceſſary; this is a *plain contradiction* to what both he and *Crellius* before told us, that God might *neceſſitatem afferre voluntati & neceſſitatem imponere hominibus hoc vel illud volendi*: force even the will, as well as make the outward actions neceſſary.

2*ly*, He aſſerts a freedome in men to *little or no purpoſe*; for one would think if God gave a man a principle of *freedome*, he did it chiefly for the *government of his actions*; and if theſe are not in his power he had even as good be without his liberty; and that his will and his actions ſhould run the ſame *fate*, and be both equally ſubject to it. For my part I ſhould think I had as good be ſhackled and manacled, as to have a

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1 *Deus Obedientiam & Inobedientiam hominum, ex ipſa perfecta & conſummata voluntate, non autem ex ipſo Externo facto metitur.* ibid.

full power of mooving, and yet not be able to ſtir either hand or foot.

3*ly*, If *Socinus* ſhould be asked, how it can be imagined that the actions can be neceſſary, when the principle from whence they proceed is abſolutely free, for it is of humane and voluntary actions that *Socinus* in that place is ſpeaking of, I believe it would puzzle him to give a ſatisfactory anſwer.

4*thly*, Tho *Socinus* takes care of the *freedome of mans will*, which he in this place is concerned to vindicate, yet as far as I can perceive he hath little care of *Religion*; for if, where there is neceſſity there can be no Religion, as the *Socin.* and *Remonſtrants* ſaid before, and that a great part of Religion conſiſts in *external* as well as *internal* actions; I cannot ſee but that thereby Religion is left in great danger if not entirely overthrown, and that *Vertue and Morality*, are for any aſſiſtance that *Socinus* in this place affords them, fairly left to ſhift for themſelves.

Well, but however tho *Socinus* by making good actions ſubject to Gods decrees, and thereby neceſſary, may be guilty of *Contradicting himſelf*; yet there is no great harme in all that, his opinion may be abſurd, but he doth not deſign to encourage impiety thereby; for tho he make God the cauſe of good actions yet he doth not as his adverſaries do, make him the *Author of Sin.* In reference to what is *Evil*, here man is left entirely to his own freedome, the guilt of which cannot be transferred upon the decrees of God, which are not in any wiſe concerned in them; but the ſhame and blame of all muſt be laid at mans own door, and imputed only to his own freedom. But ſoft and fair, there is no general rule but may have ſome exceptions, for there are plain predictions in Scripture, not only of *ſome good*, but of many *evil and wicked actions*, ſuch for iuſtance, as were the Treachery of *Judas*, and the denyal of *Peter*, &c.

Now theſe according to the *Socinians*, God could not foreſee except they were neceſſary, and they could not well be neceſſary without his decree, and therefore to reconcile the prediction and the event, God firſt reſolves to have an ill thing done, and then wiſely foretells the doing of it. Read

what follows and then you will be further ſatisfyed in this matter, and that *Socinus* and his followers are not wronged in laying this to their charge.

For firſt ſaith *Crellius*, if God finds men fit and diſpoſed for any miſchief, *Eorum malitia uti poteſt ad conſilia ſua exequenda* [1], he may make uſe of their wickedneſs to compaſs his own *deſignes*. Nay not only ſo, he may likewiſe decree ſomthing to be done by them, *Quod ſine peccato ab iis fieri nequit*, Ibid. which cannot be done without ſin. What *Crellius* ſaith in general, *Socinus* gives as an example of in the Egyptians, whoſe ſin in oppreſſing the Children of Iſrael, God long before foreſaw and foretold, 15. *Gen.* as having decreed it to be done. But to excuſe this matter he ſaith, God did not put that wicked diſpoſition into the minds of the Egyptians, but found it there, *Malam eam mentem in ipſis invenerat, qua ad judicium ſuum exequendum, quodammodo abuſus eſt*. Prælect. Th. cap. 10. p. 547. and what he found there, he made uſe of for the execution of his judgments.

This is ſomthing but it is not full enough, this is but beating about the buſh, therefore he will keep you noe longer in ſuſpenſe. Not only an action that could not be done without ſin, but the ſin it ſelfe may be decreed and effected by God, *Si quid ab hominibus contra Dei legem committitur id non quidem decernente ac autore Deo fieri aſſeveramus, niſi raro ac quibuſdam de cauſis*, Socin. Præl. Th. p. 544. that is, if God be the Author of ſin it is but rarely, and that for very weighty reaſons. Here again *Socinus* to our great amazement, is a downright predeſtinarian, and if we may judge of the opinions of *Calvin* even by the repreſentation of his adverſaries, he is *Calvino ipſo Calvinior*. What *Socinus* here affirms, that God ſometimes is the Author of mens ſins, is confirmed by *Smalcius*, but with this difference, that whereas by *Socinus* God is made the immediate Author of ſin, *Smalcius* will bring in the Devil to bear part of the blame, *deum quandoque per diabolum homines compellere ad ſcelera perpetranda* [2]. God indeed ſaith he, com-

1 Crell. cap. 24. De Sapientia Dei. p. 210. 2 Smal. Contra Frantz. p. 416.

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pels men to do evil, but he maks uſe of the miniſtry of the Devil, who is the inſtrument in the Compulſion.

What they thus ſay in general, they doe further illuſtrate, if you think what hath bin ſaid may not be ſo clear, but that it may want a Comment, by particular inſtances, and ſpecially that of Peters denial of his Maſter, which was a *Contingent Event* one would think, as depending upon the freedome of his will; and yet this was foretold by Chriſt. But how could this be? why *Socinus* will tell you this denial of Peter, was not a matter ſo Contingent as you may imagine; for God for the puniſhment of his confidence, decreed to withdraw his Grace from him, upon which ſubſtraction of his Grace, that denyal could not but follow [1]. Nay he goes farther; not only withdrawing his Grace from Peter in the *Hour of Temptation*, but taking *effectual courſe* that he ſhould be tempted. For ſaith he, Peter being diſpoſed to commit this ſin, and wanting only an *Oppertunity* of putting it into practiſe, to make good the truth of his prediction, God took care to offer him *that occaſion*. And this he thinks may ſafely be ſaid, without any abſurdity [2]. Here he ſpeaks home and full to the point.

Indeed at another time he himſelf can ſcarce *digeſt*, what he here would have his Readers *ſwallow without ſtraining*; for ſaith he, to ſay that God *foreſees evil, becauſe he decrees it, cannot be affirmed without impiety* [3]. How ſhall we reconcile this with all we before quoted out of him? I confeſs I was in ſome paine for him, to know how he would come off, but he ſoon releived me, by the help of a diſtinction he can performe wonders, among which, one of the greateſt is to *reconcile contradictions*. For ſaith he, *Si certa mali operis prædictio erit, ipſum quidem opus à deo decretum fuerit, non autem cordis malitia*, p. 549.

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1 *Negatio iſta neceſſario conſecutura erat* Socin. ibid. p. 548. 2 *Non alia re opus erat, niſi ut occaſio Chriſtum negandi Petro daretur. id quod deum ipſum curaſſe i. e. Effeciſſe, nihil abſurdi continet.* Vid. Smal. Contra Frantz. p. 431. *Ubi aſſerit voluntatem Petri quoddammodo eſſe coactam & ad breve temporis ſpacium libertate ſua privatam, idque Deum interdum & facere poſſe & ſolere.* 3 *Peccata ita à deo nota fuiſſe affirmare, quia futura omnino ita decreviſſet, impium prorſus videri debet.* Ibid. p. 547.

That is, you muſt diſtinguiſh between the *Act* and the *Obliquity* of it, and then you may reconcile the honour of *Gods juſtice* and the *truth* of his *predictions*: a very nice and Methaphyſical diſtinction, and which I ſhould almoſt deſpaired to have found any where, but in the writings of a *Schoolman* or a *Calviniſt*.

Upon the whole, I think we have reaſon to admire the *Judgment* of God, upon theſe men; in giving them up, as a *juſt puniſhment* of their Contempt of his *Revelations*, to the *Conduct* of their own *Carnal* and *Corrupt Reaſon*, which when it is not aſſiſted by a Divine Revelation, is but a blind guide in matters of religion; and therefore it is no wonder if we find them roving and wandring in a Laberynth and Maze of Errors, like men bewildred, going backward and forward, ſaying and unſaying, and at length growing giddy, and falling back into thoſe very opinions which they have made ſo much haſt to fly from, and upon the account of which, they and the Remonſtrants have raiſed ſo many, and ſuch *Tragical* exclamations againſt their adverſaries.

4*ly*. The next *Attribute* that the Scriptures aſcribe to God, is his Immutability, whereby he is uncapable of *Alteration*, and therefore not *Liable to change*. 1 Sam. 15. 29. *The ſtrength of Iſrael will not lie nor repent: for he is not a man that he ſhould repent.* This would argue God to be like our ſelves, of like weakneſs, and like paſſions with men.

For whatever *Alterations* may happen in the world, yet he remains *unalterable, with whom is no variableneſs, neither ſhaddow of turning*. James 1. 17. Indeed men upon many accounts, and for many very warrantable reaſons, may be obliged to ſhift and change their Counſels and Reſolutions,: who for want of *wiſedom and foreſight* in laying their projects, or for want of *ſtrength to execute them*, and by a great many other *unexpected accidents*, which the greateſt prudence could not foreſee, nor conſequently avoid, oftentimes meet with many and fatal diſappointments.

But when *Infinite Wiſedome* is joyned with *Infinite Power*. Nothing can hinder ſuch an *Agent* from bringing his purpoſes to the deſired Event. *My counſel ſaith the Lord, that ſhall*

ſtand, and I will do all my pleaſure, *Eſay.* 46. 10. Who can withſtand the power of God? who can baffle his Contrivances? or reſiſt his will? For the Counſels and Decrees of God are as *Immutable* as his Nature; for be they Abſolute, or be they Conditional, as long as he foreſees the performance of the Condition, it makes no difference in this caſe: many devices may be in mans heart, *but the counſel of the Lord that ſhall ſtand* Prov. 19. 21. however men may alter; and the dealings and *diſpenſations of Gods providence* in ſeveral acts of mercy and juſtice upon that ſcore, may be different towards them: yet this is without *alteration* or change in his purpoſes towards them, *who remains ſtill the ſame, yeſterday and to day and for ever.*

The Socinians utter many bold and *dangerous* expreſſions in oppoſition to this plain truth, which is the unavoydable conſequence of their denyal of his Omniſcience. Foraſmuch as there are many events which depend upon the actions of men, which ariſing from the freedom of their Will, are therefore purely *contingent*, and conſequently out of the reach of *Gods knowledge*; this muſt according to them *unavoydably* cauſe God to alter his councels, to take *new meaſures*, to change his affections towards men, and alter his *purpoſes concerning them*: that is, he who is a *Reprobate* to day, may be an *Elect* perſon to morrow, and he who at preſent is elect, may afterwards be reprobated, and thoſe may *finally periſh*, *quos Deus ſaluti deſtinavit*, whom God once *deſigned* for eternal happineſs. *Socin. de Off. hominis Chriſtiani*, cap. 11. Now this one would think ſhould be an Argument of *inconſtancy*, and conſequently not fit to be aſcribed to God.

Crellius will tell you, there is no ſuch matter; this is only an *inſtance of his freedome*, it ſhews you only that there is *a variety* in the acts of Gods will, *but no inconſtancy*. For a man is then ſaid to be conſtant to his purpoſe, who perſiſts in it till ſome good reaſon obliges him to alter it[1], and therefore

1 *Conſtantis eſt perſiſtere in animi propoſito, niſi quid intervenerit, cujus ratio non immerito haberi poſſit, & quod in aliam ſententiam voluntatem jure flectere queat*. Crell. cap. 25. de Sanct. Dei, p. 265.

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what you would call wavering, he will ſay is the reſult of wiſdome[1], God accommodating his decrees to the nature of things, and the actions of men; ſo that in ſhort, *God is ſubject to change*, but not without good reaſon, he may alter his purpoſes as wiſe men uſually do, according to the *different circumſtances* of things, and as the exigence of his affairs ſhall require.

But with the leave of this bold man, another would be apt to think, that tho men may without the imputation of Levity alter their counſels, yet this ariſes from the *imperfection of their natures*, and particularly of their *knowledge of future events*, which tho it be no *fault*, yet it muſt be acknowledged a *weakneſs*, tho ſuch a one as they are no more accountable for, then they are, becauſe they cannot reſtore ſight to a man born blind, or raiſe the dead. But it cannot be aſcribed to God without a *derogation* to his infinite knowledge, and *unerring judgement*, and is therefore an argument of weakneſs, notwithſtanding all that *Crellius* urges very weakly to the contrary, *Ibid.*

Therefore that we may return where we firſt began, to the Decrees of God concerning the future, and final ſtate of men; this is certain, that they with relation to their ſeveral and reſpective objects, are fixed and unmoveable; for be they *antecedent* or *ſubſequent* to his foreſight of mens *faith or infidelity*, it matters not in this caſe: the Scriptures however aſſure us, and right reaſon would confirme the ſame, that they are *immutable*, more ſtable then the *Foundations of the Earth*, or the *Poles of the World*, which may and ſhall be ſhaken, and ſtagger out of their places like drunken men, *but the Counſel of the Lord that ſhall ſtand*,

For let holyneſs and perſeverance be the cauſe or the effect of Gods election, yet all ſober perſons agree in this, that whoever lives a holy life, and perſeveres in it, *is undoubtedly choſen* by God to eternal life, and whoſoever lives and dies in his *ſins and impenitence*, is certainly deſigned and ſhall be

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1 *Quæ rebus mutatis ita conſilia mutat, ut ea illarum rationi attemperat*, Cap. 32. de Decretis Dei. p. 350.

doomed to everlaſting puniſhment: *here the foundation of the Lord ſtandeth ſure, the Lord knoweth them that are his*, and them that are not ſo. But *Socinus* who denys the certainty of Gods knowledge of many future events, *viz.* thoſe which are contingent, ſuch as are the actions of men, as depending upon the *uncertain becauſe free* motions of their will; muſt in purſuance of this principle, deny the certainty of Gods Election; becauſe he cannot forefee who will obey his commands and continue to do ſo, againſt all the temptations which they will meet with in the world to the contrary: and conſequently he muſt ſay, what another would account Impiety to think, that God allmighty for *want of knowing* the determination of mens choice, muſt likewiſe *be ignorant* of the final event of their actions: and therefore he who at preſent is the object of his Love, and deſigned by him for the joys of heaven, may in the concluſion for ought he knows, merit his diſpleaſure, and be tumbled down to hell.

Now that men may make ſuch *uncertain conjectures* concerning their final ſtate, and thereupon meet with *a fatal and terrible diſappointment*, may be a certain tho a ſad truth, and therefore no great wonder: But to think that it ſhould thus happen to the *Allwiſe creator of men*, is to have too mean and diſhonourable conceptions of him; and ſuch the *Socinians* have, doubting not to aver, that God finds reaſon to alter not only his diſpenſations towards men according to their behavior, but his own intentions of kindneſs and diſpleaſure, chooſing what at firſt he refuſed, and refuſing afterwards what once he thought worthy of his Approbation and choice, *Socin. præl. Th. cap. 7.*

A fifth Attribute in God, and which indeed cannot be ſeparated from him, without overthrowing all Religion, is his Juſtice: and that not only as it ſignifies, *his holyneſs and righteouſneſs*, but as it betokens his *anger*, *indignation*, *his ſeverity* and *diſpleaſure* againſt Sin and Sinners. And this the Scripture ſpeaks very often of, *Pſ. 5.* the Pſalmiſt deſcribes God as one not only *that hath no pleaſure in wickedneſs*, v. 4. which ariſes from the holyneſs and righteouſneſs of his nature, but as one likewiſe

likewiſe that *hates all the workers of iniquity*, v. 5. and particularly, who abhors the deceitful, and will deſtroy the Lying man. *The wicked and him that loveth violence his Soul abhors*, Pſ. 11. 5. Hence he ſtiles himſelf a jealous God, jealous of his authority and honour, and will revenge the contempt of it: *he* is ſlow to anger, but yet will not acquit the wicked, foraſmuch as he is jealous, and furious, who *will take vengeance on his adverſaries, and reſerves wrath for his enemies*, *Nahum*, 2, 3. and when God proclaims his name, the name by which he deſires to be known, it is the *God merciful and gracious*, &c. *but yet one that will by no means clear the guilty*, Exod. 34. 6. Numb. 14. 18. *he is* Deus ultionum, *the God to whom vengeance belongeth*, Pſ. 94. 1. *the God of recompences*, Jer. 51. 56. and in *ſhort*, *a conſuming fire*, Heb. 12. 29.

All which expreſſions ſeeme plainly to denote, that Juſtice in God is a neceſſary and an eſſential attribute, and which you can no more ſeparate from him then you can his nature: I mean that Juſtice which betokens his *ſeverity and indignation* againſt ſinners, and moves and enclines him to puniſh them, tho the puniſhment it ſelf may in ſome ſenſe be ſaid to be *arbitrary*, and ſubject to the freedome of Gods will; as are alſo the *Emanations of his goodneſs*, and the *effects* of his power: but yet all this doth not hinder but that power and goodneſs may be eſſential Attributes of God, and are acknowledged ſo to be by the *Socinians* themſelves: and the like we affirme of *Juſtice*, to the terrible effects of which, the Sins of men render them neceſſarily obnoxious: all Guilt which is the inevitable conſequence of Sin, being in its own nature an obligation to puniſhment.

But *Socinus*, will furniſh you with new notions concerning God in this matter, and quite different then what either Jews or Chriſtians have conceived of him. For he will tell you, that Juſtice and Mercy in God, not only as to *their external effects* as they are diſcovered in rewards and puniſhments, but likewiſe in themſelves are not attributes eſſentially belonging to God, but are things purely arbitrary and indifferent: and particularly that juſtice as it beſpeaks a hatred of ſin and in-

dignation againſt the workers of iniquity, is not a *permanent property*, or as he loves to ſpeak *a quality* reſiding in God, which belongs to him *per ſe*, but *ex accidente*, that is, it is a matter purely contingent, and the effect only of his *free and mutable will* [1].

Now this as it is laid down by the *Socinians* I take to be not only a falſe but a dangerous poſition; foraſmuch as it furniſhes us with ſuch a notion of God as is *diſhonorable of him*, and will naturally lead us to a contempt of him. But before I come to prove this, (foraſmuch as I take it to be a matter of great importance in it ſelf, and eſpecially is ſo in our diſputes with the *Socinians*, who have introduced this notion of God without Juſtice, in order to deſtroy the *true reaſon* of Chriſts death and ſufferings, which was to give *ſatisfaction to the Juſtice* of God for the ſins of mankind,) I muſt crave leave to lay down certain poſitions, which tho I might take for granted, and call poſtulata, as being commonly known and received Truths: yet I ſhall as I go along endeavour to prove them ſo.

The firſt thing therefore which I ſhall lay down, is, that if there be a *Providence*, it muſt be chiefly and principally employed in the care and government of human affairs: for there can be no imaginable reaſon aſſigned, nay it would be contrary to all reaſon to ſuppoſe, that God ſhould take care of *Beaſts and Inanimate Creatures*, and neglect one of the nobleſt parts of the Creation, I mean man, for whoſe ſake chiefly, next to his own Glory, he created the viſible world, and to whom as to his *vicegerant* he hath given the Dominion over the works of his hand, having put all things under his feet.

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1 *Juſtitia ea, quæ ſeveritas vel vindicta, vel ira, vel indignatio, vel ſimili alio nomine nuncupatur, non eſt qualitas ſeu mavis proprietas, nec vere reſidet in Deo, ſed tantummodo effectus eſt voluntatis ejus.* Socin. diſp. de Chriſto Servatore, p. 123. *Nullam ejuſmodi in Deo proprietatem, h. e. qualitatem in ipſo perpetuo reſidentem, eſſe cenſemus, quæ Deum ad peccata punienda ſimpliciter moveat. Sed id quod in ipſo exiſtens eum ad peccata punienda ſimpliciter movet, iram & ſeveritatem, miſericordiæ oppoſitam, eſſe ſtatuimus; quæ non proprietas eſt in Deo perpetuo reſidens, ſed veluti affectus quidam ipſius, & liberæ voluntatis effectus.* Crell. Reſp. ad Grot. de Satisf. Chriſti. Cap. 1.

2*ly*, There can be no *providence* nor care of human affairs without giving men *Laws* for the goverment of their actions: for as his providence towards other creatures is ſeen, in giving them certain laws of motion and reſt ſuitable to their reſpective natures, and in guiding and governing them ſo, as may moſt tend to his own glory, and the welfare and beauty of the univerſe: ſo his *government and care of men* conſiſts in giving them certain laws as Rules of their actions and manners; it being much more requiſite upon many accounts that they ſhould act by a certain direction; foraſmuch as the confuſion and miſchief that muſt be the conſequence of their diſorderly living muſt be far greater, and more repugnant to the nature and righteouſneſs of God, then if other creatures ſhould ſwerve from the Laws of their creation; which yet they inviolably obſerve, except when God thinks fit to *interpoſe*, for the ends of his own Glory, and the good of men.

3*dly*, That Laws are ſo a [1] Rule of *Moral actions*, as to put us under an *obligation* of yielding obedience to them, and in this they differ from [2] *good counſel and advice*, which tho it tend to our advantage, and the promoting of our trueſt and beſt intereſt, yet it puts us under no neceſſary obligation of complying with it; every man being left to his liberty to take or refuſe it at his pleaſure.

4*thly*, That the violation of a Law naturally and neceſſarily upon that very ſcore makes a man *lyable to puniſhusent*: which is but the ſame thing tho in other words with the foregoing propoſition: for therefore are we *obliged* to yield obedience to Laws, becauſe if we refuſe to do ſo, we are thereby *obnoxious to puniſhment*. This is that which in the civil Law is called, *Jus ſeu obligatio delicti, quo quis ab maleficium ad pœnam tenetur*. The preſcribing of a Law is the act of

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1 *Lex eſt regula actuum moralium, obligans ad id quod rectum eſt*, Gr. de Jur. B. & P. Lib. 1. Cap. 1. Sect. 9. 2 *Obligationem requirimus, nam conſilia & ſi qua alia ſunt præſcripta honeſta quidem ſed non obligantia, Legis aut Juris nomine non veniunt, Ibid. Ubi conſilium datur, offerentis arbitrium eſt; ubi præceptum, neceſſitas ſervitutis*, Hieron. Lib. 2. contra Jovin. *Decretum neceſſitatem facit, exhortatio liberam voluntatem excitat*. Gratian. Diſt. 4. ad finem.

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a Superior, whereby he obliges his Subject to regulate his actions according to that preſcription; which if he refuſes to do he may be called to an account as one that deſerves to be puniſhed for his diſobedience [1]. This is one of the prime dictates of nature [2], as well as the Language of Scripture, *that he who doth wrong*, not only as that ſignifies injury, but any evil in general, *ſhould receive for that evil that he hath done Coll.* 3. 25.

Laſtly, That there is a neceſſary relation between puniſhment and juſtice, whoſe office among other things is to diſtribute rewards and puniſhments. I do not ſay that Juſtice is allways *obliged to exact the puniſhment*, which the Delinquent is allwaies and neceſſarily *obliged* to ſuffer, I mean is neceſſarily obnoxious to; but wherever there is puniſhment if juſt, it muſt flow from that *Habit or Attribute* which we call *Juſtice*; and that not only as it beſpeaks *Righteouſneſs and Equity*; but likewiſe as it ſignifies that *ſeverity and indignation* which every lawgiver is ſuppoſed to conceive againſt him that tranſgreſſeth his Laws, who thereby violates his Authority and offends againſt the publick good.

It hath bin doubted indeed whether in humane puniſhments, the Civil Magiſtrate may aime at the vindicating of his own Authority, conſider'd abſtractedly from the publick good. And here that famous paſſage of Seneca [3], is often cited upon this occaſion, which he tranſlated out of *Plato de Leg. no wiſe man puniſhes* a fault becauſe it hath bin committed, but leaſt the like ſhould be committed again: for what is paſt cannot be recalled, but wiſe and good men in puniſhment aime at preventing miſchief for the future.

But tho this may be true with reſpect to men, yet it is not ſo with regard to Allmighty God, to whom as *Grotius* in

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1 *Præceptum ibi eſt, ubi eſt pœna peccati*, Ambr. Lib. de Viduis. *Præcepto quiſque non obtemperat, reus eſt & debitor pœnæ*, Auguſt. Lib. de Sancta Virgin. 2 *Inter ea quæ natura ipſa dictat licita eſſe, eſt & hoc, ut qui male fecit malum ferat: quod Antiquiſſimum & Rhadamantheum Jus vocant Philoſophi.* Grot. de Jure B. & P. Lib. 2. Cap. 20. Sect. 1. 3 *Nemo prudens punit quia peccatum eſt, ſed ne peccetur: revocari enim præterita non poſſunt, futura prohibentur*, Lib. 1. de Clem. Cap. 6.

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the forementioned Book and Chapter *Sect.* 4. hath very truely and judiciouſly obſerved, thoſe ſayings of *Plato* and *Seneca* would be very ill applyed; foraſmuch as God in puniſhing the ſins of men, may very righteouſly, and oftentimes doth aime at nothing but the aſſerting of his own honour, and vindicating the authority of his Laws, and in ſhort, the *revenging the contempt and violation of them*: as is evident in certain inviſible *puniſhments* inflicted upon ſome ſinners in this life, ſuch as are *obduration* and giving them up to a *Reprobate* ſenſe; and will be much more evident in thoſe *everlaſting punuiſhments* (for ſo we will make bold to call them whatever the *Socin.* may ſay to the contrary) in the life to come, where God can aime at nothing but the *ſatisfaction of his Juſtice*, and thereby the manifeſtation of his own Glory [1].

But whatever the reaſons may be of inflicting puniſhment either by God or man, yet Juſtice is the hand that inflicts it: which is called *diſtributive* or *vindictive*, and is therefore defined by an [2] antient writer from one of its nobleſt offices to be τιμωρίας απαίτησις, an exacting of puniſhment: And by *Plutarch* to the ſame purpoſe, to be τῶν ἀπολιπομένων τὸ θεῖκ νόμ τιμωρὸς, *ultrix in eos qui adverſus legem divinam delinquunt.*

Now theſe things being thus premiſed, I proceed to make good my charge againſt the *Socin.* in calling that not only a *falſe but a dangerous Opinion* of theirs, which makes Juſtice to be no *neceſſary or eſſential Attribute* in God, but a matter purely *Arbitrary and Contingent*, as being the effect only of his free will.

1*ſt.* Then this Opinion I ſay is falſe and impious, becauſe it furniſhes us with ſuch an Idæa of God as is *diſhonourable* of him and will naturally lead us to a contempt of him; becauſe it teaches us ſo to conceive of God, as of one that is not

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1 *Certé pœnas quorundam valdé perditorum à Deo non ob aliud (ſcil. extra ſe) exigi, ſacra verba teſtantur, cum dicunt eum voluptatem capere ex ipſorum malo, ſubſannari atque irrideri impios à Deo. Tum vero & extremum judicium poſt quod nulla expectatur emendatio, immo & in hac vita pœnæ quædam in conſpicuæ ut Obduratio, verum eſſe quod contra Platonem dicimus evincunt.* Ibid. 2 *Apud Grot.* Ibid.

neceſſarily concerned in the Actions of men and the affairs of the World: that is, it gives us a notion of a God *without a providence*; for if there be a providence, it muſt chiefly and principally be imployed (as was ſaid in our firſt Prop) in the *care and government of Human Affairs*; there can be no government without Laws, no Laws without the ſanctions of Puniſhment, either expreſſed or neceſſarily implyed in all ſuch Laws; no puniſhment without Juſtice to inflict it; and conſequently (that we may bring both ends of our *Sorites* together) where there is no juſtice, there is no providence; and where the one is not neceſſary, the other is not ſo too. Therefore tho the *Socin.* do acknowledge Gods providence and that he doth actually govern the World, yet this doth not take off the charge of falſhood and impiety from this poſition of theirs; becauſe thereby they make his providence to be a contingent and perfectly an arbitrary matter; you may notwithſtanding all this have a true notion of God and do him no wrong, if you conceive of him as one that may be unconcerned in the actions of men, who after he hath ſent them into the world, may ſuffer them to live as they pleaſe, every man doing that which is right in his own eies: which yet is great Impiety ſo much as to imagin; foraſmuch as it is repugnant to the infinite perfections of Allmighty God, helps to debaſe him in our thoughts, to weaken that reverence and eſteem which ariſes in our minds when we conceive of him; and thereby leads us naturally and inevitably from a diſeſteem to a denyal of him.

So that what at firſt I called a *dangerous* I am now afraid in the concluſion will prove to be an *Atheiſtical aſſertion*: upon which account *Epicurus* among the Ancients was generally accounted an Atheiſt; [1] *Poſidonius* the Stoick thought him ſo, and that it was only the Envy and Infamy which attended ſuch perſons, which obliged him not profeſs himſelf one: But what *in words* he affirmed, he did in *deede* effectually overthrow: For by denying Gods providence, [2] *Re ſuſtulit, Oratione reliquit deos.*

1 Cicer. de Natura Deo. Lib. 1. Cap. 123. 2 *Ibid.*

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In which charge againſt *Epicurus*, *Cotta the Academick* hath had the conſent of all wiſe men among the *Heathens*, as well as the ſuffrage of *Chriſtians*: whoſe way of arguing would be of no force, had they not bin of Opinion, that if there be a God who made the World, there muſt neceſſarily be a Providence; and if a Providence, I am ſure there muſt be that Attribute in God which we call Juſtice, without which that other can never be exerciſed. But you will ſay that God may give men Laws for the government of their Actions, and that will be a ſufficient *vindication of his providence*, tho he aſſigns no puniſhment to the breach of them. That is, tho we cannot conceive *a God without a providence*, yet we may *conceive a providence without Juſtice*. Indeed *Socinus* hath told us ſo, for ſpeaking of the command of God to *Adam* in Paradiſe, Requiring him not to eat of the forbidden fruit, and the threatning annexed, *In the day thou eateſt thou ſhalt dye the death*, Gen. 3. which *threatning Covet*, his adverſary told him, did flow from that *Juſtice* in God which we have hitherto bin ſpeaking of; he Anſwers, *that this Juſtice was not any thing in God inhæring in him, and therefore nothing could flow from it, as being only an accidental effect of his free will*: [1] *Cum à me oſtenſum fuerat, ejuſmodi juſtitiam in Deo non veré reſidere, nec proprié Dei qualitatem dici poſſe, ſed tantummodo effectum voluntatis ejus; nihil ex ea fluere potuit*: as much as if he had ſaid, *non entis nullæ ſunt operationes*, what is not, can have no influence to produce any thing. And for a confirmation of this he adds, [2] that God might have given *Adam* (and what God might have done to *Adam*, he might undoubtedly have done to all the Sons and poſterity of *Adam*) this law, and not have annexed Death as the puniſhment of the breach of it, nay if he had ſo pleaſed he might have aſſigned no puniſhment at all.

But this is delivered by *Socinus* with the ſame *Confidence* as

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1 Socin. Diſp. de Chriſto Serv. pars prima p. 123. 2 *Quod verum eſſe deprehendetur, ſi conſideremus, potuiſſe Deum præceptum illud homini tradere, neque tamen pœnam Mortis, ſi illud non ſervaſſet addere: Immo ne pœnam quidem ullam.* Ibid.

are many of his other abſurd *Errors*, in which he ſtands ſingle by himſelf, againſt the conſtant and uniform ſuffrage of Divines Ancient and Moderne, Fathers and Schoolmen, Philoſophers and Lawyers, and thoſe both Canoniſts and Civilians: among whom it paſſes for an uncontrouled maxim, That, that is very vainly and *impertinently commanded* which may be *ſecurely neglected*. *Fruſtra eſt aliquid præcipere, quod impuné poteſt negligi*: and this bold poſition he lays down, and gives us not the leaſt reaſon for it, but his own affirmation. But tho he gives us no reaſon for his aſſertion, I am ſure there is very great as well as very apparent reaſon againſt it; foraſmuch as ſuch Laws as theſe will neither ſecure the honour of God, nor ſerve the ends of his providence; being but in the nature of good advice, which as we ſaid before, every man is at liberty to take, or refuſe at his pleaſure.

So that while he makes the Law precarious, at the ſame time and for the ſame reaſon he makes the Obedience of men ſo too: in which caſe God mnſt be beholding not to his own *Authority*, but to the *good nature* of his Creatures, that they yeild any obedience to his commands. Perhaps you will ſay there may be other *obligations*, beſides thoſe of puniſhment which men may be under to practiſe their duty: ſuch as are thoſe of *Honour and Gratitude*, and the ſtrong tye of Reaſon, which will bind a man to comply with his Duty, if there were no other motive to it, but this, that to do otherwiſe will be to act unſuitably to the dignity of his nature.

All this may be fine in ſpeculation, but will ſignifie little when reduced to practiſe: the generality of men being governed *by ſenſe*, the motions of which are too *headſtrong* and *furious* to be curbed by the bare commands of reaſon, when they are not enforced with the *fear of puniſhment*: the voice of which will be as feeble as that of old *Eli* to his rebellious ſons, far too weak to maſter their violence: and therefore that *Frantick woman* that ſome have talked of, who brought fire in one hand to burn up Paradiſe, and water in the other to quench the flames of Hell, if ſhe had ſucceeded in her deſign, inſtead of promoting would have extinguiſhed

tinguished all vertue, and soon have rooted it out of the world.

In short, to summe up what hath been said upon this subject: if there be no *Justice naturally in God*, there might have bin no *Providence*, and if no providence, then men might have bin left to the conduct of their own *giddy and unruly passions*, which would soon break through the restraints of reason; and when men were thus left to the government of *Lust and Sense*, the unavoidable consequence of this must have bin, that the world would have bin filled with *Blood and Murders*, with *Impurity and Uncleanness*, with *Theft and Rapine*, with *Injustice and Oppression*, and the gentle race of men would soon have become worse then the worst of wild Beasts, preying upon and devouring one another. And to suppose that God could be *unconcerned* at all this, as if there be no *Justice* in him which enclines him to punish such wickedness, he might be; is to have such a notion of God as it is reported *Lewis* the 11*th* of *France* had of his Leaden God which he carried about him, and when he had caused any man to be Murdered, or done the like mischief, he would take it into his hands, and kiss it, and beg pardon, and then all was well again, and he himself became immediatly safe if not innocent. In short at this rate, we should not dishonour God if we so conceived of him, as of one who did not *necessarily* act according to the *eternal and unalterable Rules of Wisdome, Goodness, and Righteousness*, that he might be a God not of Order but Confusion, which is not only an *Impious*, but a *Blasphemous* assertion.

2*ly*, My second reason why I account this Position of *Socinus* about Gods justice to be false and dangerous, is because it takes away the distinction between *Laws Positive and Natural*; which distinction hath hitherto bin looked upon, not only to be *true* but *sacred*; forasmuch as the contrary would open a Gap to all manner of impiety and wickedness. Now *positive* Laws are accounted such as owe their original only to Gods free will and pleasure; and therefore as they cannot be known, so they cannot oblige any but those to whom he hath made such a declaration, and discovery of his plea-

ſure. [1] *Natural Laws are thoſe which are diſcovered by the light of nature, as being the neceſſary reſult of our Conſtitution, and that relation which we bear to God as rational Creatures: many of which tho revealed in Scripture, yet in themſelves they are obligatory, antecedent to any ſuch revelation.*

Now theſe Laws do neceſſarily ſuppoſe Juſtice in God, without which they would be inſignificant: for tho natural Laws owe their Original to the holyneſs of God, as being but a tranſcript of thoſe eſſential Rules of righteouſneſs which make up his nature; yet all their *force and obligation*, (without which they are not properly Laws) reſults from his *Juſtice*; that is, from the fear of puniſhment, which the *Law threatens*, and *Juſtice inflicts*, without which they would be perfectly inſignificant. From which by a juſt and neceſſary conſequence it unavoidably follows, that if there be natural Laws, there muſt be Juſtice naturally in God: ſo on the other hand, if there be no Juſtice, there can be no Laws of nature, foraſmuch as without the former, they can have neither *Force nor Obligation*, nor conſequently have the *formal reaſon of Laws*.

3*dly* And Laſtly, This Opinion of *Socin.* is both falſe and Impious, becauſe it tends to overthrow all natural Religion, by ſupplanting that which is the chief if not the only ſupport of it in the world, and that is the fear of God. For take away his Juſtice as this *Socinian* hypotheſis doth, and then you have left nothing in him which a man governed by the light of nature need to fear: not his unity, nor his eternity, nor immenſity, not his holyneſs, nor his goodneſs to be ſure; nor Laſtly his power which in conjunction with the former, as it neceſſarily is in God, is as harmleſs and innocent as either

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1 *Jus naturale eſt dictatum rectæ rationis, indicans, alicui actui, ex ejus convenientia aut diſconvenientia cum ipſa natura rationali, ineſſe moralem turpitudinem aut neceſſitatem moralem, ac conſequenter à Naturæ Autore, talem actum aut vetari aut præcipi. Actus de quibus tale extat dictatum, debiti ſunt aut illiciti per ſe, atque ideo à Deo neceſſario præcepti aut vetiti intelliguntur, quâ notâ diſtat hoc jus non tantum ab humano jure, ſed & à Divino voluntario, quod non ea præcipit, aut vetat, quæ per ſe ac ſuâpte naturâ aut debita ſunt, aut illicita; ſed vetando, illicita, præcipiendo debita facit.* Grot. de Ju. B. & P. Lib. 1. Cap. 1. Sect. 10.

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of the former Attributes, when it is not mooved nor excited by a juſt diſpleaſure and indignation.

Imagin therefore a *Socinian* were to diſcourſe a *Pagan*, I would feign know how upon this principle, he could convince him that it were his Duty to worſhip God, and to live a vertuous life: he might tell him indeed, and tell him with great Truth, that the *Divine nature and perfections* are in themſelves a juſt ground of *Eſteem and Adoration*: That vertue hath many and thoſe powerful tho inviſible charms, as being both agreeable to our Reaſon, and at the ſame time ſerves to promote our wellfare and happyneſs in this world; yet all this would lay him under no *obligation* to do that, which otherwiſe would be *highly reaſonable* and fitting to be done: ſuppoſe it be *honeſt*, ſuppoſe it *rational*, ſuppoſe it his *Intereſt*, yet he is left to his *liberty*, and may, and no doubt will do what he pleaſes for all that: he may act indeed like a fool and a Bruit, yet he is guilty of no ſin in the mean time; for where there is no *Juſtice*, there can be no *fear of puniſhment*, where there is no puniſhment, there is no obligation, nor conſequently Law; and where there is no Law, there can be no tranſgreſſion. So that tho his reaſon may upbraid him with the folly, his Conſcience in this caſe would never *check him* for the *guilt of his vices*; which if the *Laws of his Country* did not take ſome care to prevent, he might ſecurely practiſe without any fear of *Gods diſpleaſure*. In ſhort, notwithſtanding all the fine diſcourſes about the beauty and aimableneſs of religion and vertue; the inclinations of ſenſe, would ſoon beare down the dictates of Reaſon, and the *ſlighteſt temptations* would prove too ſtrong for theſe *aery ſpeculations*; and as to the generality, the concluſion which they would draw from this principle, would be, *Let us eat and drink for to morrow we dye*, and after death comes no reckoning or account. *Come on let us enjoy the good things that are preſent, and let us ſpeedily uſe the Creatures like as in youth: Let us fill our ſelves with coſtly ointments, and let no flower of the ſpring paſs by us: Let us crown our ſelves with Roſe buds before they are withered, Let none of us go without his part of our voluptuouſneſs: Let us leave tokens of our joyfulneſs in every*

every place; for this is our portion, and our Lot is this. Wiſd. 2. v. 6, 7, 8.

But tho this notion overturns all *natural Religion*, yet it is it ſelf effectually overthrown by the dictates of *natural Conſcience*, which are an unanſwerable proof both of *the exiſtence* and the *juſtice of God*: for we muſt know that Conſcience is ſomething more then *bare Reaſon*: for Reaſon may *direct*, but Conſcience will *preſcribe*; Reaſon gives us a *Rule* for the government of our actions, Conſcience paſſes that *Rule into a Law*, gives it its force and obligation. *The* [1] *preſcribing of a Law is the act of a ſuperior, and no man is properly ſuperior to himſelf, and conſequently no man can by his own act, peremptorily oblige himſelf, except that act be enforced by ſome other and higher obligation.*

And therefore Conſcience is not *bare Reaſon*, but reaſon as it is *Gods vicegerent*, cloathed with his Authority, armed with his Juſtice: and therefore in a more *Imperious way* it commands our obedience, not only perſwading us to our duty, but threatening for the neglect of it: it puts on a *Majeſtick Ayre*, tells us this muſt be done, or refuſe it at your peril: indeed it executes the office, and ſuſteins the perſon of a *Legiſlator*, *a Witneſs*, *and a Judge*: firſt *preſcribes* a Law, then *accuſes* for our diſobedience, and laſtly *ſolemnly arraigns* the Sinner for his guilt, and then paſſes ſentence upon him. So that theſe actions of Conſcience and the Tribunal that God hath erected there, are one of the cleareſt and moſt *uncontroled* proofs of a future Judgment, of which the former are a kind of *Anticipation.*

And indeed if we look back to former times, and conſult the Hiſtory of Ages and Countries, the moſt ignorant and barbarous, we ſhall find, that as the light of nature hath directed them to the *belief and acknowledgment* of a God; ſo

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Now to apply this to our preſent purpoſe, and to bring the parts of our argument a little cloſer together: If men by the light of nature could diſcover this Attribute of Juſtice in God, it muſt unavoidably follow, that juſtice in him his natural; for the light of nature can diſcover nothing in God but what is ſo: whatever is the effect of Gods *meere pleaſure*, and the reſult of his free will, can never be known but by *Revelation*; and it is impoſſible it ſhould be otherwiſe diſcovered, except we ſhould ſuppoſe men to be Omniſcient, and that they may know more of God then they can of one another: *For what man knoweth the things of a man, ſave the ſpirit of man that is within him?* 1 Cor. 2. 11. ſo much leſs *can any man diſcerne the things of God but the ſpirit of God.* He indeed *ſearches the deep things of God*, ſuch as are the reſults of his free pleaſure, and the counſel of his will; which lay hidden in the *breaſt of God*, and muſt forever have done ſo, had not he who lay in the *boſome of his Father*, revealed them unto us: and therefore if juſtice were as the *Socinians* tell us, the effect only of Gods free will, it muſt have lain undiſcovered to the Gentile world, to whom God vouchſafed no revelation of his will; which yet is contrary to the account which the Hiſtories of all times and ages have given us of this matter: from whence it is evident that the belief of Gods Juſtice among men, is *Coeval* with that of his being, written in the *ſame Caracters*, and Engraven by the *ſame Hand*, that implanted the notion of a God in the minds of men; and if ſo, then the ſame hand that *defaces* the notion of Gods Juſtice, muſt at the ſame time and for the ſame reaſon *Eraſe* the belief of his exiſtence out of the Souls of men: and I doubt not if the *Socinians* had lived in thoſe days, by this

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Hypotheſis of theirs, they would have been extreamly ſerviceable to *Theodorus*, *Diagoras*, *Democritus and Epicurus*, in the deſign they were engaged in, of rooting the belief of a God and Religion out of the world; for they might have told men not only with great plauſibility but truth, (if this opinion were true) that all thoſe *accuſations of Conſcience*, and *anxities of Mind*, which were occaſioned by the belief and dread of divine Juſtice, were the effect only of *fancy and deluſion*, and did owe their Original not to a divine *Impreſs*, but to the *Craft and Contrivance* of Prieſts and Polititians; who inſtilled into the minds of weak and unwary men, the vain fears of inviſible powers; repreſenting them armed with Thunder and with the Sword of Juſtice in their hands, whereas really there was no ſuch thing; But all this they did to keep the world in awe, and thereby to compaſs the deſigns of their *intereſt and ambition.*

What further deſign *Socinus* himſelf might have, or whether he had any other deſign by advancing this Opinion, then the overturning that great Article of our faith concerning the ſatisfaction of Chriſt; I ſhall not poſitively determine. Only this I cannot but acquaint the Reader with, which hath bin long ſince obſerved likewiſe by others, that *Socinus* and his followers in all their books and diſputations, have made it their buſineſs chiefly to cavil and make exceptions to their adverſaries, not careing what became of Religion, ſo that they might with any colour avoid the Arguments with which they were preſſed, as is in ſome meaſure made evident by ſeveral paſſages which we have quoted out of their writings in the foregoing diſcourſe. And I have this further to add, that as *Socinus*: by denying the *divinity and ſatisfaction of Chriſt*, hath plainly overturned the foundation upon which the Chriſtian Church and Religion have bin built: ſo by this aſſertion about Gods juſtice, and by ſeveral others diſperſed and ſliely inſinuated through his writings, he hath given a ſhrewd blow to all Religion whatſoever, whether natural, or revealed; ſo that an unwary Reader, by peruſing his writings, may find himſelf an *Atheiſt* before he well perceives how he comes to be ſo:

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as he ſaith in another caſe, *viz.* his Opinion aginſt Hell Torments, that he had ſo contrived the matter, *ut lector prius ſentiat doctrinam iſtam ſibi jam perſuaſam eſſe, quam ſuaderi animadvertat* [1].

And now I ſhould come to a concluſion of this diſcourſe about Gods Juſtice, (which I have ſpun out to a greater length then I at firſt intended) But that I foreſee an objection will be made againſt all that I have ſaid, by the *Socinians* and their friends; who will be apt to ſay, that I have bin taking a great deal of pains to no purpoſe, to aggravate the miſchiefs of an Opinion, which admit it were falſe in ſpeculation, yet as it is ſtated by them, can in *point of fact and practiſe*, carry no inconvenience imaginable along with it.

For whatever God may do when left to his own liberty, yet he hath thought fit to oblige himſelf by poſitive promiſes and threatnings to reward the righteous and to puniſh the wicked: ſo that now by the revelation of his will he hath indeed abridged himſelf of his natural liberty, but hath thereby taken effectual care to ſecure his own honour, and to eſtabliſh Religion in the world, and all this is plainly acknowledged by the *Socinians*.

To which I anſwer, that this doth not take off the falſehood and Impiety of this *Socinian* opinion, which I was obliged to diſcover; any more then if a man ſhould ſay, that God hath indeed *reſolved* to act *wiſely and righteouſly* in the government of the World; but that neither *wiſdome nor righteouſneſs are neceſſary and eſſential Attributes* perpetually reſiding in him, but are only the effects of his free will: which were a moſt irreligious and profane aſſertion, notwithſtanding the former acknowledgment.

2. Tho the *Socinians* hereby take care of revealed, yet they overturn all natural Religion, as we ſhewed before, where God hath made no ſuch Revelation of his will, or diſcovery of his intentions how he doth deſign to deal with men;

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[1] Epiſ. 6. ad Volkel

and ſo as far as in them lies, by this principle, they help to make the [1] much greateſt part of mankind Atheiſts.

3*ly*, When God hath declared his purpoſe, and hath accordingly given men Laws for the government of their actions, and hath to thoſe Laws expreſly annexed the ſanctions of *rewards and puniſhment*, yet according to the *Socinian principles*, this doth not ſufficiently encourage men in *vertuous practices*, nor lay an *effectual reſtraint* upon the wicked.

1*ſt*, As to rewards it is true the Goſpel affords us, as the Apoſtle tells us, exceeding great and precious promiſes 2 *Pet.* 1. 4. which exceed not only our *deſerts*, but our *hopes*: But what abſolute aſſurance have we that they ſhall be made good to us. They are only the effects as *Socinus* tells us *Liberæ*, or as *Vorſtius* explains it, *vertibilis voluntatis*, not only of a *free*, (for therein we agree with them,) but of a mutable will: for according to them, as was ſhewed before, God is *liable to alterations*, and may *change* his purpoſe as he doth the weather, *ſicut poteſt pluere vel non pluere*: but tho the Morning proves never ſo fair, yet the Heavens may be overcaſt; and the Sun that Roſe ſo glorioufly, may ſet in a Cloud.

In ſhort, if we believe the *Socinians*, the promiſes of God conſidered barely in themſelves are not a ſufficient Baſis for a Chriſtians hope and ſecurity; foraſmuch as God being [2] *mutable in his nature*, he may *repent* of what he promiſed, and *change and alter* his Reſolution. And that the Reader may not think that I have wronged the *Socinians* in laying this to their charge, I muſt refer him to a Treatiſe writ by *Crellius*, *de Cauſis Mortis Chriſti*; where he will find this that I have affirmed of them abundantly made good. For there he tells us that the true reaſon of Chriſts dying for us, was that thereby he might be a *Mediator*, and ſurety of the *Covenant* which God hath made with men; for tho God had given men the promiſe of pardon of their Sins, yet that promiſe was no *ſufficient ſecurity*, becauſe he might have receded or ſtarted from it: Therefore to

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1 See Breerwoods Enquiries, Cap. 14. 2 *Voluntas Dei eſt principium cujuſdam mutabilitatis in Deo*, Vorſt. Diſp. de Deo. p. 212.

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fix him as it were to his word, Chriſt was ſent as a ſponſor and ſurety of the New Teſtament, which in the name of his Father, he did confirme and ratifye, by ſealing it with his Blood; whereupon now God is *obliged* to make good his promiſe, ſo that if he had a mind to revoke it he cannot, the Death of Chriſt *compelling* him to preſerve it [1].

Indeed he could not but be ſenſible, that what he had thus delivered, would ſound harſhly in the Ears of Moſt Readers, thoſe eſpocially who had any concern for the Honour of their Maker, which by this ſuppoſition was ſo highly and ſcandalouſly Invaded: therefore to mollify this matter he tells us, that the efficacy which he aſcribes to Chriſts Death, was not abſolutely neceſſary in reſpect of God; whoſe own Love, Grace and Mercy, might *move and encline him* to make good his promiſe; yet however this put him under no *obligation*; for if it had, there had bin no need of the *death of Chriſt*, either in *reſpect of God, or our ſelves*, either to have tyed him to the performance, or to have afforded us ſecurity.

Therefore he tells us [2], that we might have a firme bottome for our hope, that if we believed in Chriſt, that is, obeyed his Goſpel, our ſins ſhould be forgiven us; it highly concerned us that God ſhould be *obliged* to performe what he had promiſed; and not only ſo, but that we might acquire a *Right* to pardon; which right he founds not in the *promiſe of God* but the Death of Chriſt, which he ſaith gives us ſuch an undoubted Title to Mercy, and that ſupported by ſuch a firme and manifeſt aſſurance and proof, as will not ſuffer God whatever may happen, to *break his word*, and *recall his promiſe*. [3] And

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1 *Vis atque efficacia mortis Chriſti ad remiſſionem peccatorum comparandam tanta eſt, ut etiam Deum, ſi forte eum promiſſionis ſuæ de remiſſione peccatorum, & liberatione ab interitu nobis concedenda pœniteret (utimur phraſi ſacris literis uſitatâ) movere atque impellere poſſit, ne promiſſum ſuum reſcinderet, ſed quod pollicitus eſſet, reipſa præſtaret.* Crell de Cauſis Mortis Chriſti. p. 613. 2 *Nam ut nos tanto certius credere poſſemus, nobis in Chriſtum credentibus peccata remiſſum iri, plurimum referebat Deum ad id faciendum* obligatum *eſſe, & nos jus ad illud obtinendum habere; jus inquam manifeſtiſſimis ac certiſſimis documentis nixum, quod jam quicquid tandem interveniret, Deum non pateretur promiſſa ſua reſcindere,* Ibid. 3 *Hic revera finis ac ſcopus fuit, cur Deus Morte Chriſti ſe nobis obligare voluerit, ut porro ad Chriſtum morti tradendum impulſus fuerit,* Ibid.

this he tells us was the true reaſon of Chriſts coming into the world, and of Gods delivering him up to death for our ſakes.

By all which it is evident, that in the Opinion of this man, the *promiſes* of God conſidered nakedly in themſelves, do not afford us a *ſufficient ſecurity*; foraſmuch as ſomething may intervene; which may cauſe God to *repent* of what he promiſed, and thereby hinder the performance: and that you may not think that he had *forgot himſelf*, by making an *impious or impoſſible ſuppoſition*, he tells us, *utimur phraſi ſacris literis uſitata*; that they uſed a phraſe which was frequently made uſe of in the Scripture it ſelfe, which often mentions Gods ſorrow and repentance, and therefore it can be no diſparagement to allmighty God to aſcribe it to him, it being rather in their opinion an argument of his wiſdome, as was ſhewed before.

I muſt indeed acknowledge that this very Author at another time, *Lib. de Deo. Cap. 25. de Sancti Dei. p. 241.* affirms that the promiſes of God put him under an obligation, and that both his veracity and faithfulneſs engages him to make them good. But it is as evident on the other hand, that here he *ſuppoſes the contrary*, and that his Argument proceeds upon that *ſuppoſition*. But by this time I hope the Reader will not be much ſurpriſed to find Socinians *contradicting themſelves*, and he need not be concerned at it; for I can aſſure him, whether he will or no, they will take the liberty of ſo doing. And hereby we find the obſervation which we a little before made concerning them, confirmed; *viz.* that in their diſputations and writings they care not what they ſay, having no regard to the honour of God or Religion; being only concerned for their own reputation, and to defend and maintain their own *looſe and unwarrantable Opinions*.

2*ly*, But let us admit that God by his *promiſes* puts himſelfe under an obligation to men, ſo that he cannot go from his word, but is obliged to make it good; yet he may be at *greater liberty* as to his *threatnings*. Indeed theſe as the Goſpel repreſents them to us are verry terrible, whether we conſider the puniſhments threatned either as to their *Intenſive pain*, or

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as to the *extent of their duration*; for we are told that *the wicked ſhall go into everlaſting puniſhment*; *that the worme that gnaws their Conſcience ſhall not dye, and the fire that torments them ſhall never be extinguiſhed.* This is indeed enough to make the Sinner look pale, and to fright him either out *of his wits*, or out of his *wicked courſe of living.* But for all this he need not deſpair of Mercy; for tho God hath *threatned ſeverely*, yet no man living can abſolutely tell us, if we believe *Socinus*, whether he is reſolved to *execute his threatnings. For as at firſt God might either not have puniſhed the Sinner at all, or not with eternal death, ſo now tho he hath declared by his ſolemn Edict that he will do ſo, yet for all that he may if he pleaſes not inflict the puniſhment.* Deus potuiſſet, idque jure, homines licet peccantes morti æternæ non mancipare, ſic poſtquam eos morti æternæ Edicto ſuo mancipavit, ex illius imperio eximere poteſt. *Socin. de Chriſto Serv. Lib. 1. p. 124.*

Eximere poteſt, ſaith Socinus, *he may exempt the Sinner* notwithſtanding his *Decree* of puniſhing him; and why may not he hope that *he will*: the *bare threatnings* according to *Socinus* do not *oblige* God to execute them: and the conſideration of Gods Mercy and Juſtice, to which the Torments of Hell as he may imagin can ſcarce be reconciled, may upon that ſcore afford him ſome ground *to hope* that he doth not *deſign to do ſo.* We know ſinners are apt to allow themſelves, as too great liberty in ſinning, ſo to flatter themſelves with too great hopes of Impunity; and if they meet with any ſuch compaſſionate Caſuiſts as *Socinus*, who will afford they any encouragement, they are preſently apt to run away with it, and never look back, to ſee that *vengeance* which purſues, and will at length certainly over take them.

But how comes this man to know any thing of God beſides what he hath revealed of himſelf in his word: muſt we have recourſe to that exploded diſtinction of the *Calviniſts*, and for which they have bin ſo much railed at by their adverſaries, concerning the *revealed, and the ſecret will of God*: for tho the queſtion in the caſe may ſeeme to be about the *power* of God, yet really and in truth it is about *his will*; foraſmuch

as God *cannot do* what he hath ſolemnly declared he *will not do*; and that for this *plain* and *irrefragable reaſon*, becauſe God cannot deny himſelfe.

Aud now have we not reaſon to put the queſtion, and enquire, whether went the Spirit of God from the *Inſpired writers*, to reſt upon the head of this *Impoſtor*, who makes his *exceptions* to what they have declared as the *peremtory and unalterable decree of God.* Nay who boldly ventures to affirme that, which *Balaam* could not be *hired* to utter, tho *tempted to it by the wages of unrighteouſneſs*; but makes that pious acknowledgement *Numb.* 23. *God is not a man that he ſhould lie, nor the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do it? hath he ſpoken, and ſhall he not make it good?* Now if it be *Impoſſible for God to lie*, then it is not poſſible for him to alter the ſentence concerning the final ſtate of men; which is delivered in Scripture in ſuch termes, as plainly evince it to be his *peremptory and irrevocable decree*: The happineſs of the Righteous, and puniſhments of the wicked, as to the *extent of their duration*, being expreſſed in the ſame words, and in the ſame ſentence: and if it be poſſible to know any thing of the *Abſolute* and *Immutable pleaſure* of God; the *wit* of man could not contrive any plainer words, then what the *wiſdome of God* hath allready made uſe of, to declare his final and unalterable intentions, concerning the everlaſting puniſhment of the wicked.

Beſides it deſerves to be conſidered, that this Declaration is not only delivered in the manner of a *threatning*, but likewiſe by way of *prediction*, in the fullfiling of which, the veracity of God may ſeeme to be more particularly concerned, then in the execution of a bare Threatning delivered in a Sermon, or Exhortation, or the like. Now in thoſe *glorious viſions* which were communicated to St. *John* which he ſtiles *the word of God, the Teſtimony and Revelation of Jeſus Chriſt, concerning the things which were, and which ſhould be hereafter*, Rev. 1. v. 1, 2, 19. which are ſtyled the *true ſayings of God*, ch. 19. v. 9. *the words that are faithful and true* ch. 21. v. 5. I ſay in theſe viſions are conteined, as the ſtate and events of the Church till the final diſſolution of all things; ſo likewiſe the condition and fate of the Righteous and

Wicked,

Wicked, after the judgment of the laſt day. *Ch.* 20. 21 he tells us that he *ſaw the dead, both ſmall and great, ſtand before God, and they were all judged according to their works, and whoever was not found written in the Book of Life, was caſt into the Lake of fire*, ver. 15. called ver. 10. *the lake of fire and brimſtone, where the Devil, and the Beaſt, and the falſe Prophet ſhall be tormented day and night forever and ever.*

And what is ſaid in general of the wicked, we are aſſured ſhall betide the *fearful, and unbelievers, and the abominable and murderers, and ſorcerers, and idolaters, and all liars, who ſhall have their part in that lake, which burneth with fire and brimſtone*, Rev. 21. 8. this is that furnace of fire which our bleſſed Saviour ſo often mentioneth, Mat. 13. 42. 50. *that everlaſting fire prepared for the devil and his Angels*, Mat. 25. 41. *That fire*, which agin and again he aſſures us Mark. 9. *ſhall not be quenched*, no leſs then five times within the compaſs of Six, *verſes* 43, 44, 45, 46, 48. to declare unto us by this Repetition, the certainty of this thing, as in the caſe of *Pharohs* Dream, which was doubled to aſſure him that the *thing was eſtabliſhed by God.* Gen. 41. 32.

The wit of man could not find out words more full and ſignificant, to expreſs the *eternal duration* of theſe puniſhments, and Gods *unalterable purpoſe* to inflict them. Now to ſay, notwithſtanding all this, that yet in the concluſion, things may happen to be otherwiſe then what the *Son of God* hath declared, and this *ſervant of God* hath foretold, is with great boldneſs to contradict them both: and if it be *poſſible* that theſe predictions may not be accompliſhed, then the words are not *faithful and true*, that is, are not undoubtedly and abſolutely true: ſo that at the ſame time, that *Socinus* puts an end to the *certainty* of Hell Torments, he doth likewiſe put an end to the *certainty* of the writings of the New Teſtament, and the *predictions* that are conteined there: which is highly derogatory to the Authority of thoſe ſacred Writings, and particularly of the Revelation of St. *John*; which looks too much like the *taking away from the words of the Prophecy of that Book*; which yet I hope it is not, becauſe of that dreadful puniſhment which attends thoſe that do ſo, *Rev.* 22. 19. In ſhort, if

things *may happen* otherwiſe then St. *John* foreſaw and foretold, ſome Scepticks and Infidels, which the age we live in doth too much abound with, may be apt to account that a *dream*, which he calls a *viſion*; and to think, the holy man was *ſcarce awake* when he pretended to *foreſee* theſe things.

Neither ought the caſe of *Temporal threatnings* be objected here in favour of *Socinus's* aſſertion: foraſmuch as God himſelfe hath told us, that in all ſuch *Threatenings*, a condition is to be *ſuppoſed*, tho it be not allways *expreſſed*; ſo that tho they are delivered in termes *ſeemingly abſolute*, yet God without any impeachment of his *veracity*, may upon the performance of the condition *revoke them*. *At what inſtant*, ſaith God, *I ſhall ſpeak concerning a Nation, and concerning a Kingdome, to pluck up, and to pull down, and to deſtroy it: if that nation againſt whom I have pronounced, turn from their evil, I will repent of the Evil, that I thought to do unto them*, Jer. 18. 7. 8. and this was the caſe of *Niniveh*, where tho the threatening was ſeemingly peremtory, yet the execution was ſuſpended upon their *Repentance*, which was the *end* of the threatening.

But as to the puniſhments of the life to come, the threatenings of them muſt be *abſolute and unconditional*, foraſmuch as there can then be no roome for *Repentance and amendment*: every mans ſtate will then be finally determined: *he that is filthy will be filthy ſtill*, without any poſſibility of change, or hope of pardon: and this is that which fills up the meaſure of the puniſhment of the damned: he that ſinned without the *fear of God* in this life, ſhall be puniſhed *without Mercy* in the next; and this diſpair will be that worme which will feed upon him to all eternity, which ſhall ever torment, but never devour the ſinner, who will then become a terror to himſelf and an evelaſting amazement.

In ſhort therefore, and to ſumme up all that remains to be ſaid upon this ſubject; he that goes about to *weaken the force* of thoſe declarations which God hath made concerning the *eternal puniſhment* of the wicked, gives a *dangerous blow* to all revealed Religion, of which we can have no *certainty*, if once we undermine the *veracity of God*, which is the *foundation* upon

on which it is built, and by which it is ſupported. But you will ſay the hopes which *Socinus* gives the ſinner are but very ſlender, and thoſe remote ones, which no man in point of prudence or ſafety ſhould venture to rely upon. I confeſs I think ſo too: but for all this ſinners will be bold and preſumtuous: and you cannot wonder that men ſhould graſp at any thing; lay hold upon any the *weakeſt twig*, rather then *ſink* into Hell. But if this be not enough, *Socinus* can give the ſinner more poſitive and direct encouragement; ſuch as will not only put an end to the *Torments of Hell*, but likewiſe to his own *vain and ſuperſtitious fears* concerning them, and will *extinguiſh* thoſe flames, which our bleſſed Saviour (who one would think ſhould beſt know) hath aſſured us are *unquenchable*, but of this more hereafter.

Now if what hath bin hitherto ſaid is not ſufficient to ſhew the *impiety and deteſtableneſs* of theſe *Socinian* notions, he that will be at the pains to peruſe their writings, or will but have the patience to read what is here tranſcribed out of them, will find (if it were poſſible) yet greater abominations then theſe: particularly in the account which they give of thoſe *affections* and *paſſions* which they aſcribe to God, and with which indeed the Scriptures repreſent him to us, but in a quite different ſenſe then they are underſtood and interpreted by the *Socinians*; who give us ſuch a deſcription of Allmighty God as is *repugnant to piety*, and to the *general ſentiments*, not only of all ſound Chriſtians, but even of Jews, and many ſober heathens, who have had *truer* and *more honourable* conceptions of the nature of God, then theſe men furniſh us with; who cloath him with all the *paſſions and weakneſſes of men*, aſcribing to him *love and hatred, mercy and compaſſion, hope and deſire, joy and ſorrow, fear and repentance*, which they make to be *truly and properly* in God, tho not exactly in the ſame manner as they are in men, no more then they are in other created ſpirits, or the Soul of man it ſelf in its ſtate of ſeparation from the Body: that is, they are there, but without any motion, or *ſenſible alteration* of the *Blood and Spirits*, ſuch as is to be found in men. But our Religion and right reaſon will inform us,

that theſe things are attributed to God, but it is ἀνθρωποπαθῶς, in a figurative ſenſe, repreſenting thereby to us the *various adminiſtrations* of Gods providence towards divers objects, who as they are endued with *different qualities and diſpoſitions*, ſo God is pleaſed to exerciſe *different actions* towards them; which *actions* in men indeed ariſe from *different principles and paſſions*, but do not ſo in God, who amidſt the variety of the actions and diſpoſitions of men, and his dealings ſuitably to them, yet in his eſſence he *continues ſtill the ſame, without any perturbation or the leaſt ſhadow of change.* And therefore Divines tell us, and particularly *Limburg*, that theſe things are aſcribed to God [1], not with reſpect to God, but with a regard to thoſe objects about which the acts of his providence are converſant, according to that known maxime of the School-men, *affectus in deo notant effectus*; and ſo far he is *Orthodox*: but a little after in the ſame Section: he *overthrows* what but juſt before he aſſerted, and ſo interprets and explains himſelf, that a *Socinian* cannot be diſpleaſed with his Opinion.

For firſt he makes theſe affections to be acts, or as *Crellius* calls them commotions of Gods will, which ſome have thought could not be properly aſcribed to him, without overthrowing the *ſimplicity* as well as *immutability* of his divine nature. But to let that paſs.

2. He makes theſe paſſions in God to be *Analagous* to thoſe in men, without which *Analogy*, or *reſemblance*, there is no reaſon he ſaith why the Scriptures ſhould aſcribe them to God. *Si nihil illis Analogum deo tribuamus, nulla apparebit ratio, cur iiſdem cum affectibus humanis nominibus appellentur.* So ſaith *Limburg*, *Loc. ſupra citat, ſunt enim in nobis affectus commotiones quædam atque inclinationes appetitus, cui vim facultatemque Analogam vo-*

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1 *Non cum relatione ad ipſum Deum, ſed in ordine ad ipſa objecta, quæ extra deum ſunt, circa quæ Deus operatur.* Lib. 2. Cap. 10. 2 See Epiſcop. *out of whom* Limburg *hath tranſcribed his Divinity*, Inſt. Th. Lib. 4. cap. 22. *Quod non ſic accipiendum eſt quaſi affectus nulli* proprie ac per ſe *Deo competant: contra enim in Deo credimus affectus eſſe. Natura divinorum affectuum vix aliter à nobis concipi atque eſtimari poteſt, quam ex natura affectuum humanorum, ſive per ſimilitudinem & Analogiam quam habent cum affectibus humanis.*

luntas

luntas divina in ſe complectitur. So ſaith *Crellius Cap. 26. p.* 297. and here I think they perfectly agree. But for once we will make ſo bold as to ask theſe Gentlemen, whether when the Scriptures attribute *hands, and feet, and eies and ears* to God, they think that there is ſomthing in the nature of God, that is, *Analogous*, and bears any *reſemblance* to theſe parts of a mans Body, without which they could not with any reaſon be applyed to him.

Tho I have reaſon not to be overconfident of a *Socinian*, yet in this caſe I will take it for granted, they would both anſwer in the negative, and that there were here no ἀναλογία, but what the Fathers, and particularly St. *Cryſoſtome* upon many occaſions ſo often mention συγκατάβασις, nay there is μέγεθος & ὑπεροχὴ or if in imitation of St. *Paul* you will joyn theſe two words together, there is ὑπερβάλλον μέγεθος τῆς συγκαταβάσεως; nothing to be ſuppoſed in God by way of reſemblance, but an exceeding great and adorable condeſcention in him, who ſtoops to our capacities, and expreſſes ſome *properties and operations* of his, by ſuch parts, which are the *Inſtruments* of the like operations in men.

So with the ſame truth, and for the ſame reaſon it ſhould be averred, when *human paſſions* are aſcribed to God, it is not by reaſon of any *reſemblance* that is between God and Men in *theſe affections*; but by reaſon of that *Analogy or ſimilitude* that is to be found between the *operations of God*, and theſe *actions* of men; which *in them* ariſe from ſuch *commotions* of the Soul which we call paſſions, but *in God* proceeds from his *ſimple and uncompounded nature*, who is Infinite and unchangable, and therefore as our Church in conformity to the Scriptures hath taught us to believe, *is without parts and without paſſions. Articles 1ſt.*

The *Impiety* of this opinion will further appear from a conſideration of thoſe *particular paſſions* which the *Socinians* affirme to be in God; which cannot truely be aſcribed to him, without a great *diſparagement* to his Infinite and adorable perfections, and thoſe are *Fear and Grief*: under which we muſt comprehend ſorrow and repentance, which properly reſpect

things paſt, whereas *Grief and trouble* which allwaies attend it indifferently reſpect things either *paſt or preſent*. And theſe are paſſions which neceſſarily infer a *weakneſs in God*, ſuch as a *Stoick* would not allow in his wiſe and vertuous man.

And firſt *for fear*, *Crellius*[1] will tell us that tho at firſt view this paſſion cannot without a ſeeming abſurdity be attributed to God, yet he is *truely lyable* to it, and indeed it *is the neceſſary effect of his wiſdome, as it is converſant about creatures prone and liable to ſin*. And this he proves from *Deut* 22. 26, 27. *I ſaid I would ſcatter them into corners, I would make the remembrance of them to ceaſe among men, were it not that I feared the wrath of the Enemy, leaſt their adverſaries ſhould ſay our hand is high, and the Lord hath not done all this.* and then refers you to two other places before mentioned *Exod.* 32. and *Numb.* 14. where we have inſtances as he tells us of Gods altering his purpoſe of deſtroying the Children of *Iſrael*, out of this principle of fear[2]: leaſt the *Heathens* and particularly the *Egyptians*, ſhould *miſconſtrue* his actions, and for want of knowing the true reaſons which moved him to *this ſeverity*, impute it either to a *malicious deſign*, as if he had reſcued them out of the hands, and delivered them from the *Tyranny of Pharoh*, that he might have *the Glory of* their overthrow in the wilderneſs: or elſe to his *Impotence* that he was not able to compleat their deliverance, and to bring them into the Land which he had ſo often promiſed them. Now God to *ſave his honour* which elſe might have ſuffered by this action, and to prevent the *upbraidings* of his Enemies, which he was *extreamly afraid of*, was prevailed upon by the *Entreaties of Moſes*, and the *reaſons* which he offered, to ſpare thoſe, whom in his thoughts he had *ſolemnly devoted to deſtruction*.

He further refers his reader to ſeveral other places where God

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1 *Sapientiæ ipſius, quatenus circa creaturas verſatur in peccata pronas, effectum eſſe proprié neceſſarium*, Cap. 31. p. 324. 2 *Moſes Deum à propoſito perdendi populi Iſraelitici revocaſſe dicitur, Argumento metuendi mali Eventûs; quod ſcil, Hoſtes Deum eſſent calumniaturi, videtur Deus hunc eventum, utpote ſua natura poſſibilem, ſuo modo metuiſſe, & propterea à propoſito ſuo receſſiſſe.* Vorſt. Notæ ad Diſp. 10. p. 451.

is ſaid to do ſomething which otherwiſe he was unwilling to do, or to *omit the doing* of ſomething which before he was *reſolved upon*, as *Gen.* 5. 22. *Exod.* 15. 17. 35. 3. *&c.* out of *a juſt fear* of what might happen: and this is ſo far from being with him an Argument of Imperfection, that he ſaith it is the reſult of wiſdome and a juſt caution, in foreſeeing ſome probable events, and thus wiſely preventing them. *Ibid.*

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grief

things paſt, whereas *Grief and trouble* which allwaies attend it indifferently reſpect things either *paſt or preſent*. And theſe are paſſions which neceſſarily infer a *weakneſs in God*, ſuch as a *Stoick* would not allow in his wiſe and vertuous man.

And firſt *for fear*, *Crellius* [1] will tell us that tho at firſt view this paſſion cannot without a ſeeming abſurdity be attributed to God, yet he is *truely lyable* to it, and indeed it *is the neceſſary effect of his wiſdome, as it is converſant about creatures prone and liable to ſin*. And this he proves from *Deut* 22. 26, 27. *I ſaid I would ſcatter them into corners, I would make the remembrance of them to ceaſe among men, were it not that I feared the wrath of the Enemy, leaſt their adverſaries ſhould ſay our hand is high, and the Lord hath not done all this*. and then refers you to two other places before mentioned *Exod*. 32. and *Numb*. 14. where we have inſtances as he tells us of Gods altering his purpoſe of deſtroying the Children of *Iſrael*, out of this principle of fear [2]: leaſt the *Heathens* and particularly the *Egyptians*, ſhould *miſconſtrue* his actions, and for want of knowing the true reaſons which moved him to *this ſeverity*, impute it either to a *malicious deſign*, as if he had reſcued them out of the hands, and delivered them from the *Tyranny of Pharoh*, that he might have *the Glory of* their overthrow in the wilderneſs: or elſe to his *Impotence* that he was not able to compleat their deliverance, and to bring them into the Land which he had ſo often promiſed them. Now God to *ſave his honour* which elſe might have ſuffered by this action, and to prevent the *upbraidings* of his Enemies, which he was *extreamly afraid of*, was prevailed upon by the *Entreaties of Moſes*, and the *reaſons* which he offered, to ſpare thoſe, whom in his thoughts he had *ſolemnly devoted to deſtruction*.

He further refers his reader to ſeveral other places where God

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Laſtly, for that ſort of *Grief* which reſpects things paſt, which we call *Repentance*, this likewiſe is to be found in God: and not that only which ſignifies the *alteration of his Counſels*, or a change of his will, of which we have ſpoken before; which may indeed be called Repentance, but that ſaith *Crellius* is *dilutior Metaphora* [2]: but as it betokens the *paſſion and affection* it ſelf. And for this he quotes *Gen.* 6. 7. where it is ſaid, that God repented that he made man, and that it grieved him at the heart. This is *affectio in deo ingrata*, *Ibid.* an affection that brings *moleſtation* with it, ariſing in God when he ſees that thoſe his actions which were ſo well deſigned by him, by the folly and malice of men, are ſo far perverted; as to produce effects ſo contrary to his *Intentions*.

Now againſt all this it would be very natural for men to object, and the *Socinian* eaſily foreſaw it, That what is thus aſſerted, muſt be quite contrary to the ſenſe of mankind, and to thoſe notions which *naturally ariſe* in mens minds concerning the *perfections of Allmighty God*; for to ſuppoſe ſuch *variety of commotions* in the mind of God, and theſe ſometime *oppoſite* to one another, which cannot but occaſion in him *moleſtation and trouble*; which muſt be further increaſed, when he finds his *deſigns baffled*, his *Councils overthrown*, his authority deſpiſed; which obliges him oftentimes to *change* his own pur-

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And theſe *motions* in God are ſometimes more *calme*, at other times more *violent and impetuous*, the Impieties of men provoking him to that degree that he is earneſtly bent upon their deſtruction, but afterwards calmed by their prayers: now *angry* at men for their Sins, by and by *appeaſed* by their Repentance. Sometimes you will find him doing a thing, by and by *repenting* the doing of it; one while *reſolved* upon one action, and anon reſolving the *quite contrary*: and all this to be found truely and formally in God, and not in that figurative ſenſe in which the Scriptures aſcribe them to him. For ſaith the ſame Author, ſeparate all impurity from thoſe paſſions, all *corporeal mixture*, nay it muſt be *concretio terreni corporis*, the mixture of a terreſtrial body, that you may not miſtake him: for there is a *ſpiritual Body*, and *Cæleſtial matter* which may be-

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long to God himſelf: in ſhort exclude all Impotence and Imperfection from theſe affections, (and indeed it muſt be a very nice and Metaphyſical abſtraction that is able to do it) and then whatever remains in the *true notion* and *formal conception* of theſe paſſions, are ſtill to be ſuppoſed and muſt be left there, when applyed to God himſelf. *Sejungenda quæcunque Imperfectionem aut Imbecillitatem reſipiunt, cætera, quæ in natura cernuntur affectuum illorum, quorum nomina deo tribuuntur, eſſe relinquenda.* Ibid.

But however tho this ſhould prove no *Imperfection*, yet the *uneaſineſs and diſquiet*, that is the inſeparable attendant, on grief and fear and ſorrow, thoſe *tormenting paſſion*, muſt one would think *interrupt that tranquillity* which we ſuppoſe God to be poſſeſt of, and conſequently be an *abatement of his happineſs*.

To which he anſwers firſt in general, [1] that we ought not indeed to urge any expreſſions in Scripture, ſo far as to oppoſe the *happyneſs of God*; ſo neither on the other hand ought we to urge the *beleif of his happyneſs*, ſo as to affirm him not to have a true ſenſe of evil, mixt with *uneaſineſs*.

But more particularly, you muſt conſider in this caſe that tho men by their Sins [2] may *grieve* God, yet they cannot *hurt him*: tho they may diſturb, yet they cannot deprive him, of any of his eſſential perfections. That is ſomething, but not enough; for among men we are apt to account it an *unhappyneſs* to be robbed of our eaſe and quiet, tho they that do ſo ſhould not have it in their power to depriye us of any thing elſe.

Therefore 2*ly*, tho there are ſomethings of that force as to be able to create *dolorem & moleſtiam, grief and moleſtation to God*; yet the number of thoſe other things which afforde him ſatisfaction and pleaſure, do ſo far exceed and overballance them [3], that they do much *abate* the trouble and uneaſineſs that is oc-

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1 *Ut injucundum quendam rerum malarum ſenſum, ei tribuere non liceat.* Idem Cap. 31. p. 321. 2 *Ea quæ voluntati divinæ adverſa ſunt, illius beatitudinem non evertunt aut Lædunt.* Ibid. 3 *Ut vim ingratarum rerum & moleſtiam quam parere poſſunt, aut tollunt, aut imminunt*, p. 321.

caſioned

caſioned by them: a Bleſſed Apology for the *perfections and happyneſs* of Allmighty God!

And thus much ſhall ſerve to be ſaid upon the firſt head, concerning the nature of God conſidered abſolutely in himſelf, and his divine attributes; by which we may ſee the difference between what the *Scriptures* ſay, and what the *Socinians* affirme of him: and I doubt not but the pious Reader, will not only be *offended*, but ſtruck with a *juſt horror and amazement*, at the boldneſs and impiety of theſe blaſphemers, who are thus injurious to their maker, and think and ſpeak thus diſhonourably of him. But how little regard, and how mean ſoever their *conceptions* be of God, yet they have a *good opinion* of themſelves; in that they make not only their *reaſon* to be the *adæquate Judge* of his revelations, but even their own *paſſions and weakneſs*, *the rule* by which they meaſure, at leaſt make an eſtimate of his *infinite nature* and moſt *adorable perfections*; an attempt, beſides the impiety of it, more ridiculous, then if a man ſhould endeavour to take the dimenſions of the Heavens with a ſingle ſpan, or to fathome the depth and reach the bottome of the Ocean with his little finger.

In the next place we muſt conſider God *Relatively* in the great myſtery of the *Trinity*. And that which the Scriptures teach us to believe of this matter, is briefly ſummed up in the firſt Article of our Religion eſtabliſhed in this Church concerning faith in the *Holy Trinity*, in theſe words; *In the unity of the Godhead there be three perſons, of one ſubſtance, Power and Eternity, Father, Son and Holy Ghoſt.* Or as it is with ſome alteration of words, but to the ſame purpoſe expreſſed, in the Doxology to be repeated upon Trinity Sunday; wherein we are taught to make this acknowledgement of Allmighty God, *That he is one God, one Lord, not one only perſon, but three perſons in one ſubſtance; for that which we believe of the Glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality.* A breif but *comprehenſive* Epitome, of what is more largely declared and explained, in the Creed, which the *Socinians* and *Remonſtrants* have ſo great a ſpight againſt, commonly called the *Athanaſian Creed.*

This is the Faith of all the *Reformed Churches*, being herein Agreeable to the doctrine held by the Church of God in all Ages, ever ſince the firſt planting of Chriſtianity in the world; what we and they believe of this matter, being conformable to the plain and expreſs declarations of Scripture, and eſpecially of what Chriſt and his Apoſtles have delivered to us concerning this matter, in the writings of the *New Teſtament*. For this you may conſult the *Harmony of their Confeſſions*; both *Lutheran and Calviniſt* all exactly agreeing in this doctrine, without any the leaſt difference or variety: where you may likewiſe ſee the conſent of the Catholick Church from the firſt Ages next to that of the *Apoſtles*, from whoſe inſpired *writings* the Fathers received this Doctrine, which by an *uninterrupted Tradition*, thro all the ſucceſſive Ages of the Church, hath bin delivered and brought down to the times we live in: In this Faith we have all bin *baptized*, being at our firſt admiſſion into the Chriſtian Church, ſolemnly *conſecrated* to the worſhip and ſervice of thoſe three ever bleſſed and glorious perſons, *Father, Son and Holy Ghoſt Mat.* 28. Theſe being the three that bear witneſs in Heaven, and theſe three are one, 1 *Jo.* 5. 7.

For that Text we ſhall not eaſily part with, notwithſtanding the Cavils of the *Socinians*, and the *over officious endeavors* of ſome others, whether *Papiſts or Proteſtants*, who would weaken the Authority of that Teſtimony, and thereby rob us of the advantage of it. For tho ſome Greek MSS. want it, yet there are others more approved and of greater antiquity in which you may meet with it. Beſides it is to be found in the writings of the Ancients, *Tertull. Cypr. Athanaſius*, and *Jerome* who quote theſe very words: and if you have a mind to know more of this matter, without going any further, you may peruſe what Mr. *Poole* in his *Synopſis* hath quoted out of *Gerhard*, Dr. *Hamond* and other Writers in vindication of this Text.

From which I think it will appear, that the *Authority* of this place remains clear and in full force, notwithſtanding the attempts that have bin made to overthrow it. Tho if we gave up this Text, yet we ſhould not the holy Doctrine contein-

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ed in it, which is ſo plainly delivered in other places of Scripture, and ſhines there with ſo *bright a luſtre*, that a man had need wink hard, who would avoid the conviction; or elſe muſt have ſo great a confidence in his Eyes, that he may hope in time to ſtare the Sun it ſelf out of countenance.

For as in ſome places of Scripture he will find the *unity of the Godhead* aſſerted; ſo in others he will find the name, and not only ſo, but to avoid any Cavils and exceptions that may be made about the ambiguous ſignification of that word: he will find the *ſame divine Attributes, and Operations*, on all hands acknowledged to belong to God the Father, aſcribed likewiſe to the Son and the Holy Ghoſt; who yet are allwaies mentioned as diſtinct from one another: from whence by an eaſie and a *neceſſary deduction*, it muſt unavoidably follow, that ſince they are *really diſtinguiſhed* from each other, and yet agree in the ſame *common nature*, as the *ſame properties* and the ſame *operations*, irrefragably evince; they muſt be, what we have bin taught hitherto to believe and profeſs of them, in the Language of the Church, three Perſons and one God. And as we pretend to agree in the ſame doctrine with the Ancient Church, ſo I think it is highly fitting, and for many juſt reaſons in a manner neceſſary, to preſerve the ſame words in which it hath bin delivered down to us, in oppoſition to any new modes of ſpeaking. For the Ancient words by *preſcription* and long uſe, have obtained both a *juſt Authority* among Chriſtians, and a *ſetled and determinate ſignification*: whereas new phraſes may be liable to great exceptions, and introductive at long run of new and unwarrantable opinions about theſe myſteries; beyond the intention of them who firſt made uſe of them.

Now againſt all this the *Socinians* will tell you, that this doctrine concerning the Trinity is ſo far from being a *fundamental truth*, that it is indeed the *foundation* of all the errors that have crept into the Chriſtian Church; as being oppoſite to the Scriptures, and plainly repugnant to reaſon: it is a *Popiſh doctrine*, ſo ſaith *Socinus* Lib. *quod Regni Polon.* &c. cap. 4. ſo *Welſing. Lib. de Offic. Hominis Chriſtiani*, and by ſo ſaying they do exceed-

exceedingly advance the Reputation of Popery, by makeing it of ſo great and venerable antiquity, embraced by all ſound Chriſtians ever ſince the Apoſtles days. It is a *Paganiſh opinion, Ethniciſmum ſapit*, ſo ſaith *Smalcius*, *Exam. Cent. Err.* So oppoſite to reaſon, that it is a wonder how any man in his wits could ever have thought of it. So ſaith *Oſtorod.* he cannot imagine, *quomodo homini ulli ratione prædito in mentem venire poſſet.* Inſt. Rel. Chriſtianæ Cap. 4. that is, ſure it could never have entred into any mans head, that ever had any brains there. Nay it is not only a very fooliſh, but a very dangerous error, that puts a ſtumbling block, and rub in mens way to Heaven. Strange that that doctrine ſhould be thought a hindrance to mens happineſs, the belief of which by all good Chriſtians hath hitherto bin thought neceſſary to ſalvation: but ſo it is if you believe *Socinus*, *Lib. ſupra cit. eodem cap.*

And indeed it is no wonder it ſhould hinder men from going to Heaven, if it be true that *Volkel.* tells us, that this doctrine of the Trinity is not an Error that is oweing to the ignorance and miſtakes of Men, but to the deluſion of the Devil [1]. That it is a blaſphemous Doctrine as another of them ſaith [2], hatched in Hell, and from thence fetched by the Son of Perdition, and obtruded upon the Church. And if this be ſo, I I muſt profeſs my ſelfe to be of the ſame mind with [3] *Smal.* and to hope with him, that this abſurd and moſt falſe doctrine as he calls it, will ſhortly be chaſed and hiſſed out of the World.

But farther, particularly concerning Chriſt, they tell us that he had no exiſtence before his formation in the wombe of the Virgin: and the being which he then had was purely humane, and therefore what is ſaid of the Divinity of Chriſt is a mere fable [4], owing to ſenſeleſs and abſurd interpretations of Holy Scripture [5]. The Account of his Eternal Gene-

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1 Volkel. de Vera Relig. Lib. 5. Cap. 9. 2 *Sunt blaſphema Dogmata, ex imo Orco, per filium perditionis Eccleſiis Gentium, virtute Satanæ obtruſa* Theod. Schimberg. *citat à Gerhardo in* Exeg. Loc. 3. de Trin. 3 *Propediem Exſibilabitur iſta abſurdiſſima ſimul, & falſiſſima de dei eſſentia Opinio.* Smal. Contra Franz. 4 Smal. Refut. Smig. *Fabula iſta mundo tunc non innotuerat.* 5 *Faceſſant hæ imperitæ ac abſurdæ interpretationes* Socin. in 5. Cap. 1. Epiſ. Johan. ver. 20.

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ration, is a meere *Romance*, *falſe*, *impoſſible*, a plain contradiction [1]; the [2] contrivance of ſome idle trifling perſons, who had nothing elſe *to do but to invent ſuch abſurd and incredible notions.* Here by the way, I muſt deſire the Reader to take notice not only of the impiety, but likewiſe of the unparaleld impudence and ſcurrility of theſe blaſphemers, and conſequently whether it be fit to entertain any favourable opinion, of the doctrines of theſe men, and much more to have their *Perſons and Writings in admiration.*

2*ly*, Concerning the Spirit of God; they tell us that he is not a Perſon, as the Church of God hath hitherto vainly imagined: but only a quality, an accident; ſometimes taken for the *Innate power* and vertue reſiding in God, and ſometimes for the *operations* that proceed from that vertue and faculty [3]. *Crellius* hath written a particular Treatiſe *de Spiritu Sancto*, and therein he tells us that the word ſpirit, in its firſt and proper ſignification, denotes [4] that breath which is expired out of the mouths of Men or other Animals; and from the *reſemblance* that is to be found between them, it is transferred to ſignifie that divine vertue in God which we call the Holy Ghoſt: and therefore when Chriſt *Jo.* 20. 22. breathed on his Diſciples, and thereby conferred upon them the Holy Ghoſt; [5] he did thereby give them to underſtand, that the holy ſpirit was an *Emanation from God, not unlike a vapour or breathing.* At this rate the Holy Ghoſt ſhould it ſeemes be a ſubtile and tenuious ſubſtance, contrary to what he aſſerts *cap.* 1. where he plainly tells us that the Spirit of God is not properly *a ſubſtance* but *a quality*, therefore called in the Scripture the power of the moſt High, *& virtus proprié qualitas eſt*, p. 466.

But foraſmuch as many things, by his own acknowledgment, are affirmed of, and actions aſcribed to the Holy Ghoſt, which

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1 *Nugæ, falſum, impoſſibile, contradictionem implicat.* Smal. Refut. Smigl. ad Nova Monſt. Ar. 2 Idem Refut. Lib. de Incarn. cap. 3. *Vaniſſimum Commentum otioſorum Hominum.* 3 Vid. Smal. Refut. Lib. de Incarn. cap. 27. Socin. Tract. de Deo, & Contra Wier. *& alibi paſſim.* 4 *Flatum ex ore Animalis expreſſum.* p. 455. 5 *Indicavit Spiritum Sanctum ejuſque à Deo & Chriſto Emanationem ſeu Emiſſionem, afflatui ſive ſpiraculo eſſe ſimilem,* Proleg. de Spiritu Sancto *Ibid.*

cannot

cannot well agree to qualities, but muſt ſuppoſe the thing to which they are aſcribed to be a ſubſtance; ſuch as are *Local motion, Bodily ſhape, diviſion and the like*: to reconcile therefore theſe ſeeming differences he is of Opinion, that the Spirit of God conſider'd abſtractedly in it ſelf, is a meere quality; but yet this vertue may be impreſſed upon, and conveighed into ſome ſubtile and cœleſtial matter, *& ejus naturæ valde congruæ*, which is agreeable to its nature, *Ibid.* As we find the vital energy of the Soul communicated firſt to ihe *Animal Spirits*, and by them to all the other parts of the Body: and as we find the influences of the *Cœleſtial Bodies*, and qualities of *Terreſtrial ones, Heat, Light and Odors*, conveighed in ſome ſubtile effluviums, from the Bodies in which they are, into the Air, and ſome other ſubjects at a great diſtance. So ſaith he, by the Spirit of God is ſometimes meant that [1] tenuious matter which conteins a divine quality in it, and by which it is conveighed into the minds of men: and in this ſenſe he conceives the ſpirit of God, may be called a *Corporeal ſubſtance*, which hath extenſion, and is capable of diviſion, as other Bodies tho ſpiritual are [2].

And by this notion he thinks he hath found out an eaſy way, to ſolve the former difficulties concerning the *Local motion* of the Holy Ghoſt, and particularly, his deſcent upon our Saviour at the time of his Baptiſme, and upon the Apoſtles in the *days of Pentecoſt*. Of his being poured out, of his being given, ſometimes in meaſure, and ſometimes without it: of his being divided and diſtributed and the like: which tho we interpret of the *gifts*, he doth of the *nature and eſſence of the Holy Ghoſt*, which according to this account he gives of it, may like other *Steams and vapors* be carry'd here and there, and may be divided and diſtributed in greater and leſſer quantities as there is occaſion. And thus God took ſome part of this *Cœleſtial matter*, which conteined that divine vertue with which *Moſes* was endued, and put it into the 70 Elders *Numb.* 11. 25.

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1 *Materia ſubtilis, quæ qualitatem divinam in ſe habet, & per quam in hominum pectora deferri ſolet.* Ibid. p. 467. 2 *Iſto modo Spiritum Sanctum ſubſtantiam quandam eſſe, eamque corpoream non eſt negandum*, Ibid.

and

and in the ſame ſenſe *Eliſha* had *a double portion* of the Spirit of *Elias*, that is, of that divine *ſteame and vapor* which enabled him to do wonders.

Now if we ſhall further enquire what that Cœleſtial matter is, by which this divine quality which he makes to be the Holy Ghoſt, is conveighed and diſtributed among men; he hath not determined, but hath left it to the Readers diſcretion to conjecture: tho he hath given ſufficient intimation how he would have him govern his Opinion. For in the other inſtances which he produces, the *quality* and the *effluviums*, proceed from the ſame *ſubject*; and he gives you no limitation, no caution in the leaſt to think otherwiſe in this caſe: it is plain that ſome of his friends as he tells us, were of that Opinion, that the Spirit of God, was nothing but an *Emanation*, *a tenuious ſteame flowing from the very ſubſtance of God*, as the breath doth out of our mouths and noſtrils [1]: *quam ſententiam*, ſaith he, *in medio relinquimus*; he will not give you his Opinion in this caſe, it being but fit that in *matters of Religion*, every man ſhould be left to his own freedome, and therefore he fairly leaves you to your own. It is plain, if he were not himſelf of that Opinion, yet he thought there was no harme in it; otherwiſe he would have given his Reader ſome caution about it, which he hath not in the leaſt done.

And now we are come to the *Bottome*, or if you pleaſe, to the very *dregs of Socinianiſm*, and that which is the true cauſe and ſourſe of all thoſe *extravagant*, and indeed *Blaſphemous* Notions which theſe men have of *Allmighty God*: who in their moſt refined and exalted ſpeculations, cannot raiſe their thoughts to conceive any ſubſtance above matter. It is true, they call God a *Spirit*, but it is as certain that they mean *a ſpiritual Body*; as appears by what *Crellius* tells us when he comes to deſcribe God, and to give the [2] *definition of a Spirit* which is conteined in that

1 Crell. Prolog. de Spiritu Sancto, p. 1. *Subſtantia ſubtiliſſima Halitui Oris Analoga, & quemadmodum ille ab Ore Emanat, ita Spiritus iſte à Deo.* 2 *Deus eſt Spiritus Æternus; Spiritum autem cum nominamus, ſubſtantiam intelligimus, ab omni craſſitie, qualem in Corporibus oculorum arbitrio ſubjectis cernimus, alienam. Hoc ſenſu Angelos dicimus ſpiritus, & aerem licet ſenſibus quibuſdam, ut tactui patentem, & alia corpora huic ſimilia,* Lib. de Deo. & Attrib. Cap. 15.

cannot well agree to qualities, but muſt ſuppoſe the thing to which they are aſcribed to be a ſubſtance; ſuch as are *Local motion, Bodily ſhape, diviſion and the like*: to reconcile therefore theſe ſeeming differences he is of Opinion, that the Spirit of God conſider'd abſtractedly in it ſelf, is a meere quality; but yet this vertue may be impreſſed upon, and conveighed into ſome ſubtile and cœleſtial matter, *& ejus naturæ valde congruæ*, which is agreeable to its nature, *Ibid.* As we find the vital energy of the Soul communicated firſt to ihe *Animal Spirits*, and by them to all the other parts of the Body: and as we find the influences of the *Cœleſtial Bodies*, and qualities of *Terreſtrial ones*, *Heat, Light and Odors*, conveighed in ſome ſubtile effluviums, from the Bodies in which they are, into the Air, and ſome other ſubjects at a great diſtance. So ſaith he, by the Spirit of God is ſometimes meant that [1] tenuious matter which conteins a divine quality in it, and by which it is conveighed into the minds of men: and in this ſenſe he conceives the ſpirit of God, may be called a *Corporeal ſubſtance*, which hath extenſion, and is capable of diviſion, as other Bodies tho ſpiritual are [2].

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and

and in the same sense *Elisha* had *a double portion* of the Spirit of *Elias*, that is, of that divine *steame and vapor* which enabled him to do wonders.

Now if we shall further enquire what that Coelestial matter is, by which this divine quality which he makes to be the Holy Ghost, is conveighed and distributed among men; he hath not determined, but hath left it to the Readers discretion to conjecture: tho he hath given sufficient intimation how he would have him govern his Opinion. For in the other instances which he produces, the *quality* and the *effluviums*, proceed from the same *subject*; and he gives you no limitation, no caution in the least to think otherwise in this case: it is plain that some of his friends as he tells us, were of that Opinion, that the Spirit of God, was nothing but an *Emanation, a tenuious steame flowing from the very substance of God*, as the breath doth out of our mouths and nostrils[1]: *quam sententiam*, saith he, *in medio relinquimus*; he will not give you his Opinion in this case, it being but fit that in *matters of Religion*, every man should be left to his own freedome, and therefore he fairly leaves you to your own. It is plain, if he were not himself of that Opinion, yet he thought there was no harme in it; otherwise he would have given his Reader some caution about it, which he hath not in the least done.

And now we are come to the *Bottome*, or if you please, to the very *dregs of Socinianism*, and that which is the true cause and sourse of all those *extravagant*, and indeed *Blasphemous* Notions which these men have of *Allmighty God*: who in their most refined and exalted speculations, cannot raise their thoughts to conceive any substance above matter. It is true, they call God a *Spirit*, but it is as certain that they mean *a spiritual Body*; as appears by what *Crellius* tells us when he comes to describe God, and to give the[2] *definition of a Spirit* which is conteined in that

1 Crell. Prolog. de Spiritu Sancto, p. 1. *Substantia subtilissima Halitui Oris Analoga, & quemadmodum ille ab Ore Emanat, ita Spiritus iste à Deo.* 2 *Deus est Spiritus Æternus; Spiritum autem cum nominamus, substantiam intelligimus, ab omni crassitie, qualem in Corporibus oculorum arbitrio subjectis cernimus, alienam. Hoc sensu Angelos dicimus spiritus, & aerem licet sensibus quibusdam, ut tactui patentem, & alia corpora huic similia.* Lib. de Deo. & Attrib. Cap. 15.

 description.

description. When we call God a Spirit, saith he, we mean a substance free from all that *thick gross matter* which is the *object of our senses* shall I say, no thats too much, but which can *terminate our sight*; for a Spirit tho it be *invisible*, you must know it may be *palbable*; and such is the aer saith he, to which the word Spirit is a genus, common to it, to God and Angels [1]: each of which are spirits, but that which is most subtile is likewise most spirituous.

And by this explication of the nature of a spirit, *Crellius* who calls God a spirit, and *Socinus* who plainly thought he was none, (as appears by his [2] forced and perverse Interpretation of those words of Christ *Jo.* 4. 24. which contein as *plain* and *clear* a declaration of this great truth, as could be expressed in words,) may very easily be reconciled. For whereas the *Master* denies God to be a spirit, he might by spirit mean an *incorporeal, immaterial being*; and the *Scholar* by acknowledging him to be one, did not intend to exclude *matter from his constitution*; but that he was not composed of such *thick gross parts of matter* as our Bodies are, which can terminate the sight; but of matter of a more *tenuious and refined Contexture*, more *subtile* perhaps, but of the *same nature* with Aer or Æther.

And from hence result all their *Impious Opinions* about God, in opposition to his Immensity, simplicity, Omnipresence. Judging of their Maker by themselves; of his thoughts by their thoughts, of his waies by their waies, of his dealings with men by their own foolish passions: and in short, measuring all his *Glorious and Incomprehensible perfections*, by their own narrow and shallow conceptions of sensible objects. Hence it is that we have those bold assertions of *Vorstius* [4]. *Deus non est infinitus, nec in essendo nec in operando. Infinita virtus non est in deo. Immen-*

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1 *Quorum unumquodque hoc nomen tanto magis sortitur, quanto est subtilius*, Ibid. 2 Vid. Vorst. Not. ad Disp. 3. de Natura Dei p. 200. 3 *Non est fortasse eorum verborum sententia, quam plerique omnes arbitrantur. Deum scil. esse spiritum: neque enim subaudiendum esse dicat aliquis verbum ἐστὶ, quasi vox πνεῦμα Recto casu accipienda sit: sed ἀπὸ κοινοῦ repetendum verbum ζητεῖ, quod paulo ante præcessit; & πνεῦμα, quarto casu accipiendum, ita ut sententia sit, Deum quærere & postulare Spiritum.* Frag. Disp. de Ador. Christi cum Christiano Franken. p. 778. 4 *Ibid.* p. 234, 235.

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finas seu infinitas est ἀδύνατον. To be Infinite is impossible, and therefore so far from denoting a perfection, that it implies a plain contradiction. And among other Arguments which he makes use of to prove God not to be Infinite, this is remarkable *Ibid. p.* 237. Because God at present saith he, is seen by the Angels, and shall be so hereafter by us, with our Bodily Eies; and therefore not Infinite. For what is so cannot be comprehended by any sense, as he rightly upon this supposition argues: *Quia debet esse proportio inter objectum percipiendum, & personam percipientem*: and whereas it may be objected that the *Beatifick vision* respects the *inward speculation* of the mind, and not the *external perception* of the Eies; some indeed so interpret it saith he, *Sed nescio an sacris literis consentaneum sit; certe magnam futuræ nostræ fœlicitatis partem hac explicatione tollere videntur.*

Now if God be finite, it must further follow, and is plainly acknowledged by these men, *that magnitude and extension, and a true local presence* may and must be ascribed to God: and this is so far from being by them looked upon to be derogatory to the nature and perfection of God; that the contrary notion is scouted by them, not only as false, but as absurd and ridiculous, which asserts such a presence of God, as obliges us to believe him not be confined to any certain place, neither to have any parts commensurate to the parts of that place in which he is. For this if any thing must be the meaning of [1] *Episcopius* his *Atomica & Atopica essentiæ divinæ præsentia*; which he rails and exclaims against, and can scarce think of without horror and Astonishment.

But further, if *Local presence* be ascribed to God, I think *Local motion* may with good reason be so likewise; forasmuch as it may be more honourable to God to Imagine that he may sometimes change, then that he should allwaies be Immoveably fixed and confined to one certain place. Lastly if *extension* may be attributed of God, and such an extension as was said before, which hath its certain *bounds and limits*, by an unavoidable consequence, *Figure* must be ascribed to him also: forasmuch

1 Exam. Censuræ in Conf. Rem. Cap. 2. p. 43.

as figure doth naturally and neceſſarily reſult from the *termination of extenſion*: this being the definition of a figure, *quæ ſub aliquo vel aliquibus terminis comprehenditur.*

And now at length we ſee what a bleſſed notion of Almighty God the *Socinians* have furniſhed us with; how *ſcandalous* and *diſhonourable* to God, how *repugnant to piety*, how oppoſite to *right reaſon*, and to thoſe ſober and juſt apprehenſions which *that* hath furniſhed many wiſe heathens with, who I am afraid may one day riſe up in Judgement againſt theſe men and condemn them.

It may be now time to draw towards a concluſion of this Diſcourſe, therefore I ſhall briefly ſumme up what hath been ſaid upon this ſubject: that the Readers memory may be refreſhed with the account which hath bin given him, both of what the Scripture affirme of God, and what the *Socinians* ſay of him.

The Scriptures have informed us that our God is *Infinite*, they ſay he is *Finite*, ours is *Omnipreſent*, theirs *Limited* and confined to a certain place: ours *Immutable*, theirs *Liable to change*; ours is *naturaly juſt*, theirs *contingently* ſo: ours *neceſſarily* concerned in the government of the World, and taking care of humane affairs; theirs might, like *Epicurus* his Deity, ſit at eaſe in the enjoyment of his own happyneſs, leaving the world to the *conduct of chance*; and men to the *guidance* of that which is *equally uncertain*, their own giddy and unſtable paſſions; neither giving them *Laws* for the regulating of their actions, nor aſſigning any *puniſhments* to the violation of them. Our God is *Omniſcient*, theirs *ignorant of future and contingent events*: ours *without parts or paſſions*, theirs *compounded of one*, and *lyable* to the other; even to thoſe which argue the greateſt weakneſs and infirmity, and which ſome of the Philoſophers thought inconſiſtent, with the bravery and reſolution, of a wiſe and virtuous man. In ſhort, our God conſiſts of three bleſſed and glorious perſons, ſubſiſting in the ſame undivided eſſence: They deny the divine nature of the Son, and yet by an unpardonable contradiction, ſay that he is *a true God*; and diſown the perſonality of the Holy Ghoſt.

From all which I think it will appear very evident, what

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we undertook to make out at the beginning of this diſcourſe, that the *Object* of their Religion and ours is different; and that will go a great way to prove that the *Religions themſelves* are ſo too. In ſhort, the difference between us is not ſo ſmall as ſome *ignorant* people may *imagine*, and ſome *crafty and deſigning perſons may pretend*; among whom I cannot but reckon *Curcellæus*, who moſt falſely and impudently againſt common *ſenſe and reaſon*, and therefore one might be tempted to imagine, againſt *his Conſcience*; would perſwade the world to believe, that the difference between us and the *Socinians*, in the point of the Divinity of the ſon of God, was a λογομαχία, a contention *about words* rather then any *reall difference*, in a matter of faith: which is quite contrary to the notion that either the Orthodox or the *Socinians* have of this matter: who lay a greater and truer ſtreſs upon their Opinions, then this man doth, who pretends to bleſs the world with a diſcovery of what no body ever knew before.

But I believe the Reader who hath peruſed the foregoing diſcourſe, will be induced to believe that either the *Socinians* or we are in a very great miſtake, the diſtance between us being wider then that between *Heaven and Earth*: and indeed no leſs then between *Finite and Infinite*. So that upon a true ſtate of things, I believe it will be found that our Opinions are not only ſeemingly *inconſiſtent*, but abſolutely *irreconcileable*; foraſmuch as in order to reconcile them, we muſt part with the *Infinite nature* of God the Father, and the Divinity of the Son, and of the Holy Ghoſt. And ſurely that man muſt be very *fond*, nay he muſt be *mad* for peace, that can be content, to ſacrifice both *Truth* and *the Divine Author* of it, in order to purchaſe it. Once indeed our Bleſſed Saviour came down among men, and *offered up himſelf* upon the Croſs in order to *reconcile the two greateſt Enemies*, God and Man: but it is too much in all Conſcience which is expected of us, that we ſhould make *a new Oblation of our Saviour*: and not only as the Jews

1 Curcell. Rel. Chriſtianæ Inſt. Lib. 2. Cap. 21. p. 78. *Quæ Confeſſio, ſi rem ipſam potius quam verba aut phraſes ſpectes, parum ab Orthodoxorum ſententia differre videtur.*

did, nail his Body to the Croſs, but *ſacrifice even his Divinity*, to compoſe the differences in Religion.

But perhaps ſome may ſay the *Socinians* are men of more *reaſon* and *moderation*, then to deſire us preſently to part with all our Religion to gratifie them: They only plead *for liberty*, and in order to their joyning with us, that we would remove thoſe *obſtacles* of communion, *viz. Articles, Creeds, Confeſſions of Faith*, ſome *uſeleſs expreſſions* in our Common Prayer, which contein too plain and *uncharitable* acknowledgments of the Trinity; which hinder many pious, uſeful and excellent perſons from coming to our Churches. Why ſhould we not ſtrip our Faith of all thoſe larger and unwarrantable explications which Councils and Fathers have made of it; and reduce all to the *naked expreſſions* of Scripture: that is, content our ſelves with a few Ambiguous words, (which the perverſe and ſubtile Interpretations of Hereticks have made ſo) and let every man abound in his own ſenſe.

They believe Chriſt to be the Son of God, ſo as to be true God likewiſe: what need we trouble our ſelves or them with the word *Conſubſtantial*; pity it is, that a word, nay a *Letter* ſhould divide men in their Opinions and Affections. To all which, tho I have a great deal that I could anſwer, yet at preſent all that I ſhall ſay ſhall be this: That the *Socinians* are *wiſe* men, perſons of a deep reach; but they muſt not think that all the reſt of the World *are fooles*. It were too much in all Conſcience to deſire us to part with all at firſt: but they know what advantage to make of our Conceſſions: if they can perſwade us with that fooliſh woman *Prov.* 14. 1. to pull down our houſe with our own hands, it will ſave them the toyl and drudgery of ſo doing: at leaſt if they can prevail with us to demoliſh our *Outworks*, then they will be able as with greater eaſe, ſo likewiſe with greater hopes of ſucceſs, to *Attack the main Fort*. In ſhort, the *Ancient Creeds and Confeſſions*, and thoſe *Ancient words* in which the Doctrine of Faith hath bin conveyed down to us; are only [1] a *Hedge of Thornes*, as they have bin truely and pertinently ſtyled, with which the Chriſtian Faith hath bin guarded

1 Dr. Sherlocks Apol.

againſt

againſt the deſigns of *diſguiſed Hereticks*, and I hope they will prick their fingers, who ſhall attempt the removing of them.

And thus much ſhall ſerve to be ſaid upon the firſt Head, of the great difference there is, between what the Scriptures affirme, and what the *Socinians* ſay of the great object of our Religion God Allmighty. And if there were only this in the caſe, I hope it might prove ſufficient to guard any pious well meaning Chriſtian, from the *Infection* of their Impious Opinions, which furniſh him with notions, ſo *diſhohonrable* and injurious to his maker: and who by denying the bleſſed Trinity, and the Divinity of our Saviour, have ſubverted the very foundations of Chriſtianity, altered the whole Oeconomy of mans Salvation: ſo that they and we muſt go different waies to Heaven, as having neither the ſame meanes of Grace, nor the ſame hopes of Glory.

I ſhould now proceede to ſhew the Oppoſition between the *Socinian* tenets, and the other parts of the Chriſtian Doctrine, which are thereby contradicted, and overthrown. But this muſt be referred till a time of further and better leaſure: But by this Taſte which I have given the Reader of *Socinianiſme*, I may have reaſon to hope that he will be of the Opinion, that Religion is like Wine, the older, the more excellent and deſireable. And therefore that no man of *wiſdome*, or indeed of *common ſenſe*, who hath not *loſt all Reliſh of divine things*, when he hath taſted of the old Religion, will ſtraightly deſire the New, becauſe he will find that the Old is much better.

Now to the Holy, Bleſſed and undivided Trinity, three Perſons and one God, be all Honour, Glory, and Praiſe both now and for evermore. Amen.

FINIS.